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Open That Door

by Stella L. Terrill

The Victorious Consciousness

by Dana Gatlin

EVOTED TO CHRISTIAN HEALING

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

FEBRUARY 20 to MARCH 19

Healing

In the presence and power of Christ in me I decree perfect health for myself and all men.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

In the presence and power of God's omnipresent substance I decree that my supply be made manifest.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

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Open That Door

IT CAN BE DONE

BY STELLA L. TERRILL

Part One

EVERY IMPORTANT desire of the heart of mankind can be classed under one of the following general headings: Health, wealth, love, self-expression, and happiness. Under wealth would come every desirable thing that money can buy: a home, food, clothing, leisure, travel, books, all the necessities and luxuries of life, plus the various means of acquiring and supporting and enjoying them. Under love would come all the desires flowing from one's relations to other people, such as friendship, companionship, mating, harmony with business associates and members of one's family, all the personal relations. Under self-expression we should find all the desires that pertain to our lifework, whether for profit or pleasure, in the arts, sciences, or day labor. And so on, under each classification.

Viewed from one angle, these desires seem to be entirely separate desires. Most people hold the opposite view, that the first four are a foundation on which the fifth, happiness, rests. Which view is correct? Most of us know people who seem to have happiness without their heart's desire of the other four; and again many people seem to possess all the first four and yet lack happiness.

It will help us to clear the picture if we compare our life to a treasure house of experiences and people and possessions. In this treasure house are thousands of rooms and doors, and in each room is a treasure of some

kind, an experience, a person, a possession. In the various rooms is to be found all that we may desire in life.

Now let us think of every desire that we can list under any of the five heads suggested above as being represented by one of the treasures waiting for us in the treasure house of our life, each in its separate room. To carry the picture a little further, let us now recognize that this treasure house is ours, the gift of the divine Giver of life. It is the Father's house of many mansions. Placed thus in it, we can imagine ourselves being given a box of keys and being told: "There are thousands of doors, and in this box is a key for every door. Each door is plainly marked. Each key is labeled. The keys are not interchangeable. Somewhere in the box however there is a master key that will unlock every door in the whole house."

Can you now visualize the process of securing the good that the Father has in store for you? What should you do first if, say, you want to open the door to perfect health? Maybe you would ask some one how he had opened his door to health. If so, you would soon be warned not to confuse the keys and labels. The key labeled "Change of Climate" or "Special Diet" would not open the door to "Perfect Health."

Likewise if you wish to open the door to love, you should not pause before one marked "A Certain Person"; nor if you want wealth one marked "Bank Account" or "Stocks and Bonds" or with the name of some other special kind of possession. And if you are seeking the treasure of happiness, you must not make the mistake of vainly trying to find it behind a door marked "This Certain Condition" or "Trip around the World."

First then know exactly what you are looking for,

what to expect. Refuse to waste time on substitutes, and avoid mistakes. If your desire is for perfect health and you come upon the door labeled "Change of Climate," you may know that what you desire is not to be found there. By first knowing what you want you are enabled to go straight to the right door. Then you may look for the key that will unlock it, and when you have unlocked the door, you must of course actually open it before you can go in and claim the treasure.

To some the door to one or more of these numerous storerooms of treasure may seem to be forever locked, but to you, a child of God, they need not be. You can open each door and take "what the Lord provides"; for the Lord has provided all these good things in great abundance for every one of His children. How can you open that door to your heart's desire? This series of articles is written in the hope of showing you how you can open each door for yourself, and of encouraging you to try to open it by showing you how others facing the same sort of problems as yourself have unlocked and opened the door.

Today we know that we can open all the doors in the treasure house of life. In the old days people rattled the doorknob, found the door locked and said: "It is the will of God. That door will remain locked forever." They suffered in silence and said grimly, "What cannot be cured must be endured"—and marched on without further attempt to open the door. The great mass did this; but individuals often said, "There must be some way to open it."

No matter how tight the door may seem to you to be locked, do not for a moment believe that you must "endure it." Why should you when you can "cure it"? If you believe that you cannot open the door that is now

locked, that belief will preclude you from ever attempting to open it.

You are in the treasure house. You know that the treasure lies waiting. Take your stand with the great souls that have dared to "cure it," refusing absolutely to endure it, whether the problem was one of ill-health or ill fortune or ill fame or what not. Galileo did not permit the secret of the rotation of the earth and the heavenly bodies to remain behind a locked door, and though persecuted for it, he found the treasure of knowledge and gave it to others. Pasteur, Edison, and the Wright brothers did not believe that it could not be cured or that some doors are forever locked.

No great achievement has ever resulted from the belief that it could not be done. Your most important step toward unlocking that door is the sure belief that with God all things are possible. Christ did not suffer the lame, the blind, the sick, the palsied, to "endure." He proceeded by faith and words and works to cure the condition, whether it was lack, disease, grief, or death. With the Christ power within you you too may cure whatever ill condition confronts you today.

Before getting down to specific cases, let us consider a few general rules to follow. Look at the help already awaiting you as you approach the door to your heart's desire. You can, if you wish, take advantage of the experiences, labors, trials, failures, and successes of those who have gone before.

Businessmen use modern inventions in seeking success; for instance, they take advantage of the help that the telephone and typewriter afford. Housewives use the vacuum cleaner, the electric washing machine, and other modern conveniences as a matter of course. Like their children, parents accept the radio, the airplane, the

automobile, and other modern devices as part of the world into which they were born; that is, as problems already solved and the benefits available to all. But when it comes to "streamlining" our thought about our thoughts, are we not strangely old-fashioned?

William James, America's most famous psychologist, said, "The psychology of tomorrow will be metaphysics." Tomorrow is here; for he said it a good many yesterdays ago. Thousands have proved the practical value of metaphysics and use it daily. Yet too many of us lag behind and think of metaphysics, Truth, as something newfangled not to be taken too seriously; which is exactly the attitude with which every modern necessity (once a "toy") was met when it was first offered to mankind.

In your efforts to open the door to your heart's desire do not therefore scorn the advice of those who have gone before and opened it and of those still with us who have opened it. Years of effort, years of trial and error, are often required before one little fact is discovered. Ages have rolled by as man slowly acquired knowledge of himself. He has found that a man is what he thinks and says and does; that his powers are unlimited; that the door will open if he uses the right key.

Will he find the right key among his thoughts and words and deeds? Of this much we may be sure, every thought has its effect upon the physical being and personal affairs of the one who entertains it. That being true, how can a person control his thoughts so that they may always be right and helpful ones? We know of course that we can keep from expressing a thought even when it comes to us or we can neutralize it by a powerful word of denial. But how can we invite good thoughts, thoughts that we can use through the expressed word to our advantage?

We must be a willing and receptive channel through which God can work on the human plane. We can control our thoughts. They need not go in a senseless circle. We can project them in a straight line.

"The thought is parent to the deed," said Carlyle. Control the thought and you control the deed. But that is still not enough. You must also control the word. And there we have it in natural sequence: Be right with God and right thoughts come; with right thoughts the right deeds result.

Before looking further for the key, let us decide definitely about the possibility of opening the door. We are not alone in our striving. We are never cut off from our divine origin and our divine supply, whether it be health, wealth in any form, love, a work to do, or happiness. We are one with the divine source always. Emerson puts it beautifully: "Into every intelligence there is a door which is never closed, through which the creator passes." Caught in a crisis, every apparent avenue of escape cut off, many have suddenly discovered that door and escaped through it: divine guidance. Many go all through life without making that discovery.

So we are not alone. Can we believe that not even a sparrow falls to the ground without God's knowing and caring? Is not a man more important than a bird? I submit the following facts as evidence that God, almighty Spirit of the universe, does protect and guide His creatures everywhere.

In Southern California there is a little town called San Juan Capistrano, named after the old sun-baked mission there. Twice each year the wonder and attention of many people is attracted to that mission by the departure and the return of the thousands of swallows that annually nest in the mud walls of the historic old struc-

ture. For sixty-eight years records have been kept showing that invariably, without a day's delay, these swallows have left for their winter home on October 23. Again promptly on March 19, not a day later and not a day earlier, they have returned.

The ritual of their returning is always the same. It is a phenomenon watched yearly by thousands. First there appear in the sky, winging their way in from the ocean, several scout birds, plainly on a tour of reconnaissance. They circle about the mission, utter sharp commands to vacate to the intruders who have spent the winter there, then all fly away oceanward to report definitely to headquarters. Soon in a black cloud they come, swooping in from the western ocean, the whole flock, thousands of swallows.

A California naturalist, after extensive study and observation, states that he believes there is a "common mind" operating through birds and other creatures that is "vastly superior to any individual mind" and that explains such migratory flights as that of the Capistrano swallows. He declares that no other explanation can quite account for the marvelous flights of shore birds, which no airplane squadron can match in military precision.

This naturalist believes that such a "common mind," working in each individual creature, also explains how young birds fly alone to the winter range, which they have never seen. It would also account for the fact that young salmon, born orphans always, know how to go back to the ocean from their fresh water home, alone, unaided, from which their parents came.

Some call it nature; "and others call it God."

"Trust in Jehovah with all thy heart,
And lean not upon thine own understanding:

In all thy ways acknowledge him,
And he will direct thy paths"

—straight to the door of your heart's desire.

It does not matter which door we approach; we shall find that Christ has gone there before to show us the way. We may take the Bible as a guidebook when we enter this treasure house of life. Modern psychology has gained a high place of late as a guide to the doors in the treasure house. But it is but now catching up with what the Bible has always taught. Example:

"Train up a child in the way he should go,
And even when he is old he will not depart from it."

Now masters in child training and psychology for parents are saying that child training is really adult training; and some go so far as to say that the character of the adult is set by the time the child is four. They will go further after a while and agree with the Bible that if a person desires to change a "set" character he can do so. They agree that happiness rests with the person and not with the world.

As to health, we find in our Bible:

"A cheerful heart is a good medicine,
But a broken spirit drieth up the bones,"

and we now have mental clinics that teach people how to be happy so that they will get well and stay well. Whole books have been written on the effect that harmony and peace in the home have upon the health of the family as compared with that of inharmony. The importance for good health of happy mealtimes is especially stressed. The Bible puts it in a few terse words:

"Better is a dry morsel, and quietness therewith,
Than a house full of feasting with strife."
"Better is a dinner of herbs, where love is,
Than a stalled ox and hatred therewith."

You are not alone in your search for the key, nor in your effort to open the doors to your desires. Looking at world affairs from the Truth standpoint, we find the situation the same. The individual's problem is the nation's problem, and nations are recognizing it as never before. The most definite trend in world affairs today is toward finding the key that will open the doors for all. We see such a motive in the efforts toward world peace; in the attempt to guarantee education, health, financial security for all.

Most encouraging of all are the efforts now being made to help man understand himself. As man understands himself and realizes his true powers, his whole outlook on life changes. "Thought once awakened does not slumber," said Carlyle truly; for once we receive a thought of a better way of living we never again go entirely back to the old way of ignorance. We feel moved to share the new thought; to convert others to the better way of living. Thus the world progresses.

Modern business is turning to the metaphysical method, the Christ way of managing affairs. Everywhere efforts are being made in order that all may have life and "have *it* abundantly." The person best fitted to cope with these new ways of living and doing will be the one with a metaphysical background.

But you, the individual, need not wait for the world to catch up as a race. In this series of articles we shall see how others have found and used the key that opens all the doors to their heart's desire. The feeling is widespread that if we have health, we can get all our other desires, and health is of prime importance to many. The next article will deal with opening the door that leads to perfect health.

(TO BE CONTINUED)

Parents' Question Box

BY ZELIA M. WALTERS

Question. My daughter of fourteen has decided that she wants to go into the movies. She is making us all very uncomfortable with her airs, affectations, tempers, and shirking. She has learned the word "temperament" and groups all of her unpleasant behavior under that head. She rebels at washing dishes and dusting, because she must not spoil her hands. She quarrels with the other children because they jeer at her poses. She wants to leave the public school to learn the things she thinks would be useful to her as an actress. Of course I want to get the silly notion out of her head.

Answer. Give up the idea of getting it out of her head: first, because you cannot, and secondly because there is a possibility that she is going to be an actress. But you can do a great deal about assisting her to get her foolish notions about the profession out of her head. As you describe the case she is probably taken up with the fancied glamour surrounding this exacting profession. When she finds out that it is a matter of grueling hard work from now on, she may lose her interest and decide on a different career. I fancy that as soon as she announced her ambition the entire family set their faces against it. Perhaps you ridiculed her and said unfavorable things about actors. When you stop to think, you know of course that that was all wrong. Stop opposing. You only harden her resolution, whereas if you leave her to herself she may outgrow it.

Get the life story of one of the really good actresses. Go over the story with your daughter. You'll not need

to point the moral, she will understand it. She will learn that the really great actress does not pose or shirk or quarrel or leave school, and certainly she does not live in a glamour. She works harder than the child has ever imagined, she lives by rule, with no self-indulgence, and she never ceases studying her art and ways to improve it, she gets all the education she can, she learns to adjust herself to others.

Encourage your daughter to do all the things that would help her to be a fine actress, for the same qualities will help her to be a fine nurse or teacher or businesswoman or wife. There is the same broad general foundation for all. It is the special, individual, God-given talent that determines what work she will do in the world. You might talk with her about talent, drawing from her the recognition that it is a precious thing never to be disregarded, and that small indications of it will appear from early childhood on. Tell her to be on the watch for her talent. Then leave her free. No parent can play destiny for a child. To attempt it means unhappiness for both.

****

Question. Can anything be done about the morning rush of getting ready for school. There are three children, and the hour before schooltime is pandemonium. They shout: "Where's my hat?" "Where are my books?" "I haven't time for breakfast." "Why didn't you call me earlier?" "Somebody moved my gloves." "Why didn't you tell me the bell had rung?" "There's a button off my coat—why didn't you remind me to sew it on?" And so on. When they are gone it leaves me feeling breathless and exhausted, and I think it is not a good beginning for their school day.

Answer. Pandemonium is not a good beginning for either your day or theirs. And while this hour of con-

fusion may seem a comparatively unimportant thing, yet it is an outpicturing of carelessness and confusion in life, and you are wise to deal with it now. If these children know anything of Truth teaching, you can explain to them what you want them to achieve, namely an inner poise and quietness that will give them more power for the day. If instead of the wild last-minute scramble you can get them to join you in just a moment of silent meditation and prayer before they go out, you will not need to do anything else.

In any case call a family council in the evening. Bid the children listen carefully, for you are outlining a new regime. Tell them that you will call them in plenty of time in the morning—once and no more. Breakfast will be ready in plenty of time, and each child must eat breakfast before going to school. You will not be responsible for mislaid caps or gloves or books or buttons, nor will you watch the clock or the school bell. Appeal to their self-respect. If they are old enough to go to school, they are old enough to watch the time. But whether they do or not, you must decline firmly and reasonably to be the "goat."

Tactfully lead the children to agree that all this is the sensible way of procedure. You might draw a little picture of the unloveliness as well as the waste of hurry and confusion. "Superior" people are always calm and self-controlled, and what child doesn't want to be superior! Now when you have all this arranged in family conference, stick to it. Don't call any one twice and don't look up the missing possessions. You may help the children to arrange their equipment the night before, but in the morning sit down at the breakfast table, serene and cheerful, and refuse to be moved.

Fifty Years
and More with Silent Unity

SEVERAL YEARS before the appearance of the first Unity periodical the Society of Silent Unity had its beginning in the activities of a group of consecrated persons who met regularly with Charles and Myrtle Fillmore to pray and do healing work. Because of the eagerness with which their new-found faith was received locally they felt that people on the outside should have opportunity to share it also, and so in 1889 they began publishing a magazine that they called *Modern Thought.*

It seemed that this wonderful new faith was just what the world was waiting for. Letters began coming in asking prayers for healing, for greater harmony, for increased supply, and so it became necessary for several persons to devote their entire time to this healing work and to answering the letters of troubled correspondents.

In 1907 Silent Unity (called at first the "Society of Silent Help") consisted of five workers, who handled about one hundred letters a day. Now, thirty-two years later, the work has grown to such an extent that the department numbers one hundred workers and the average daily mail is two thousand letters.

From the beginning Silent Unity has ministered to the needs of all those who have written to them for

spiritual help, praying with them and showing them how to put Truth into practice in their life and affairs. Letters come from all over the world telling of physical healings, adjustments in home life, and improvement in financial affairs through the co-operation of Silent Unity.

No charge has ever been made for this work. It is sustained by love offerings from persons who have been helped and who want to contribute to the work. Silent Unity ministers freely to all who ask spiritual aid whether they can give anything in return or not.

Prayer is continuous in Silent Unity. Thus any one may join this group in prayer at any time day or night and receive a blessing. Also any person can communicate with Silent Unity at any hour, because this department is serviced with special lines for telegrams and long-distance calls.

In 1890 Myrtle Fillmore, cofounder of Unity, gave in these words the purpose of Silent Unity: "The ultimate aim of this Society of Silent Help will be a realization of the God presence so intensely that all error of mind and body of those who come under its power at the hour of sitting will be wiped away." Daily this purpose is being fulfilled and the faith of Myrtle Fillmore justified.

Whatever your problem may be, you are invited to write to Silent Unity for spiritual help. Just write a short letter saying that you wish this group to pray with you for health, peace, or prosperity, as the case may be. Your letter will be kept confidential. Direct it to Silent Unity, 917 Tracy, Kansas City, Mo.

The Victorious Consciousness

GOD IS WITH YOU. GIVE THE ALMIGHTY PRESENCE A CHANCE BY GOING STRAIGHT TO HIM EVERY DAY, BY ABIDING IN HIM EVERY MOMENT, AND BY CONSCIOUSLY, BLESSEDLY LETTING HIM PERFORM HIS WORKS.

BY DANA GATLIN

HOW IS YOUR study and practice of Truth helping you to meet and solve your problems each day—each day as it comes?

Right here I want to say that miracles do happen. They happen every day in large matters and small. They happen to those people—rather through the medium of those people—who lift up their consciousness to the constant presence and continually active power of God. The people who actually invoke the Almighty to live in them, and their life is augmented, strengthened, healed, guided, prospered, sustained, and blessed. In everything that they think and feel and say and encounter and do they are conscious of the presence and the power of God.

Jesus Christ exemplified a very practical religion; not merely a philosophy to be studied and discussed, nor a beautiful ideal to be set up and worshiped from afar, nor a theory to be demonstrated if humanly possible. He gave us a principle to live by! He gave us spiritual Truth to express and to live!

"Ye shall know the truth," He promised, "and the truth shall make you free." Free from what? Well, probably each of us has a variant list of human weak-

nesses, limitations, and disorders that he would like to be freed from in order to live a fuller, happier, more useful, and more satisfying life. We live our individual lives here upon earth under widely differing conditions and circumstances. We live them day by day. Circumstances may alter and shift and change, but God is eternal, absolute good, the principle of divine goodness always with us, and the unlimited power to bring forth this good. If your religion and mine does not help us to find a new strength and wholeness when we are sick, a new comfort and purposefulness when we are dismayed and cast down, a new basis of trust when we are mortally confused, a new resource when we have grown hopeless; if it does not continually vouchsafe to us resurgent phases of faith and the upspringing stamina to utilize them—well, then somehow we have missed the high mark of Christ's message. We have not found Truth, are not living by it, are not living it.

Each and every day as it comes! We must be honest with ourselves just as we must be honest with our neighbors, just as we must all be honest with God. Either the Spirit of God dwelling in you and dwelling in me can help you and help me to live our life each day and every day more happily, harmoniously, usefully, and successfully in all of its departments and angles, or else it cannot. God has proved Himself too infinitely, too many times, and in too many ways for you or me to gainsay Him: God can! Then the fault must be with ourselves as receivers and transmitters of the Infinite: you and I are not living by Truth, applying it to everything we think and feel and encounter and do, in every vicissitude of every day.

The glorious Truth is that God is omnipresent,

omniscient, and omnipotent. He is eternal, and He is with you right now. What you really need and want is to be quickened and lifted up to a living consciousness of Him wherever you may be, in everything that appertains to you.

What you want today and every day is to be conscious of God's presence in you, back of you, all around you, all the time. You want to be literally and consciously filled "from on high." You want to feel every moment that He is with you. You want to feel alive to His unfailing life and wisdom in you; you want to feel alive *with* His life and love and wisdom and power. Every moment you want to be deeply aware of this and to feel it. You want your whole consciousness to be lifted up out of the limitations, negations, and frustrations that have heretofore filled you and surrounded you, thwarting your efforts and darkening your experiences on the lower, external, unstable plane of consciousness in which you have been previously living.

You want to live more thoroughly in God and more intimately with His potencies and perfections: you want to be more conscious of the divine always, to feel the power of God working in and through you and expressing divine good. You want to be preponderantly conscious of this over everything else. You want to feel one with God, to hear His voice amidst all your worldly enterprises and emergencies. You want to be able to speak to Him coherently and to hear His voice understandably speaking to you in reply; to be keenly alive to His guidance every moment of every day. You want your whole consciousness to be lifted up to a ceaseless, living awareness of Him so that you cannot be separated for a single instant from His constantly

present, all-pervading love and power. You want your whole consciousness to be changed into something higher, better, finer, more victorious and stable and enduring than it has ever previously been—you want it to become imbued with the very nature and embodiment of the transfiguring divine!

Does this seem a large order? From the mortally clouded, harassed, impotent point of view, yes. From the uplifted, divine point of view, with you momently, ceaselessly, consistently standing with God *in* God, illumined and immersed and unified and harmoniously motivated in and with and by the divine, no! Let go of your human sense of trouble and difficulty for a while; let go of everything else and center your full attention, your whole being, on God in you and all around you. See what the result is. Give God a chance by simply realizing His presence alive and active in you, actively working in you and through you and with you and all around you. It is not your constricted, limited, personal comprehensions and efforts, but God's! Get your personal self out of the way so that the divine may transcend and work and achieve and emerge. In your own consciousness first of all you will feel the benign and harmonizing peace, the complete confidence, the ineffably victorious blessedness that always emanates from the close presence and quiet, steady, purposeful activity of God.

If you are not thus aware of Him as ever with you, you are not likely to experience and express the divine. Peace, harmony, happiness, wholeness, vitality, power —He becomes to you that which your heart of hearts has recognized Him to be. If you do lift up and expand your consciousness so that every moment you are aware of having laid hold of something higher than your

merely mortal perceptions and personal powers, something higher and more perfect, stable, and reliable than you have ever heretofore experienced, then you will behold miracles. You will experience them yourself and behold them all around you. Never doubt this for a moment! You will see the crippled walk, the sick healed, inharmonies and injustices rectified, the hungry fed, the impotent made strong through staying your full attention and credence on the presence of the living God. It is not yourself personally who will accomplish the marvelous changes; but it is the mighty presence and power abiding in you (and everywhere) ceaselessly through the medium of your own transformed consciousness that comes forth as perfection manifest.

God is with you. Give the almighty presence a chance by going straight to Him every day, by abiding in Him every moment, and by consciously, blessedly letting Him perform His works. When you consciously, wholly let God live in you and through you and around you in this manner, your troubles will ameliorate and cease. You will be aided and strengthened and guided and redeemed in ways you have not hitherto dreamed of. It is not your part or province to speculate on how these changes will be brought to pass. Your part is to remove your attention from your troubles, from your sense of troubles, not by timorously hiding them in the back of your mind nor by cravenly running away from them, but by replacing them with the living omnipresence of God, by forgivingly, freeingly, expectantly, victoriously, transcendently uplifting your whole consciousness to be filled and possessed by the divine!

This divine light in your life glows and grows as you steadfastly face it and behold it and use it and radiate it in everything that you consciously think, and

see, and do: "I speak not from myself: but the Father abiding in me doeth his works." God is never absent from you: God is with you. He is the summation of the highest ideal that you can conceive, the very presence of the extra life and love and vision and purpose and wisdom and strength and substance of supply that you may need. Call upon Him! Feel Him answering the call! Lay hold of Him: give way before Him and let Him lay hold of you! This does not imply that you are to become sluggish or lazy or haphazard, for is the divine presence any of these imperfect, unlovely, unfruitful, inadequate things? No! For God is perfection and power! And God is with you every moment during which your consciousness is uplifted to Him to be filled.

God is right with you wherever you are all the time, and you must be aware of that in your uplifted mind and heart, in your whole being, if you wish to receive and appropriate His help. If you are thus aware, you will receive divine help: you will be more peaceful, more poised and confident, more unshaken by external confusions and divergences, more stabilized and sustained and guided from within. You cannot help so being. For God is with you! When you become thoroughly aware of this supreme, ever-active presence and feel it at all times, you are unconquerable; for you know that every battle and every victory is not yours but the Lord's. You know that you are simply an instrument to express more and more of that life and harmony and unlimited goodness and power which is divine.

This does not mean that you are to be listless and inert in the hour of trouble. You are not to take the attitude of letting God act by merely not opposing Him.

Such passivity on your part is actually negative. You must become conscious that God is working instead of being conscious of your troubles; know that He is present, alive, and working this moment through yourself and me and everybody. You must put yourself consciously right in the presence of God and right in the path of His action. You must actively, positively take this step yourself; deliberately, boldly, forthrightly put your inner self right where the light of God can shine on you and in you and through you and all around you!

This eternal, never-absent light can never be mistaken, confused, or belittled. It comes to each one of us as his own awareness and appropriation of the constant divine presence. It reveals itself to you as you lay aside your troubles and negations, and receive consciously from your Lord: you feel increasingly a new comprehension, peace, an absolute conviction of a favorable outcome. You are alive with divine possibilities, because you are consciously united with the power that heals, harmonizes, disentangles, redeems, strengthens, prospers, and gives of itself to help you and guide you in every way and brings divine good to pass: the presence and power of God in action through you! It is not you but the Father. With you incessantly is this marvelous presence and power; coming alive in you, directing you, and expressing itself in you and all around you the moment your consciousness completely knows it.

Miracles do happen. They happen every day in small matters and large, with those who habitually, steadfastly walk and talk and have their whole being in conscious contact with the divine.

There is nothing mysterious or occult about the

daily practice of Truth. You minimize your troubles and overcome them by invoking the constant presence and power of God. You invoke Him until you transcendently realize Him. You face Him steadfastly and acknowledge His invincible power and accredit all your gains unto Him. You stay your mind upon His omnipresence as you go about your daily tasks, undertake new ventures, and submit to His wisdom whatever snarls may show themselves in your own mind, in your business affairs, in your travels, in your home. God goes with you everywhere: there is no place where He is not. The arm of God is never shortened except as your own inner perceptions disclaim Him.

If your pretensions of faith are rooted in the one omnipresent God, in your own heavenly Father every moment caring for you, Truth will work in you to guide and sustain you in all your thoughts, actions, and emotional reactions. When gripped by uncertainty or fear, you will halt and stay your mind on the constant presence, and then courageously proceed with whatever is at hand for you to do. When assailed by malevolence or anger or spite, you will pause to remember that God is harmony and peace and power, and you will let His presence smooth the frictions from your own troubled soul. When you grieve or are anxious concerning another, you will pause and realize God's omnipresence until you find the confidence to release your dear one into the Father's competent care. Your own inflowing peace of mind is your own token that you have touched the divine presence always within reach of us all.

This is the only way we can receive help from God: by expressing Him in our daily life! The only way we can live by the principles of Truth: by living them! The voice of God in us speaks to us every day for our

guidance if we but hearken. It calls to us to comfort us, to assure us, to lift us up higher; and it often speaks to us in closer, more intimate, and more practical terms than we are disposed to recognize or admit. For the voice of God is that something within ourselves which tells us whether we are sincerely, honestly, steadfastly doing our very best according to the light that we have.

The presence of God in us is both our light and our inner sense of whether we are true to Him in our every purpose, thought, and action. It may tell us to forgive more freely, to rule our own emotions. It may tell us to conserve our strength or to employ it more energetically and wisely. It may tell us to be more industrious, more co-operative, more painstaking in small details, or more spontaneously cheerful and optimistic and friendly and kind. It may tell us to lift up our vision and our ideals as we set our mental house in order, or prepare a meal, or tackle our cluttered desk at the office, or meet the discouragement of a friend, or make over last season's dress, or sit down and arrange our thoughts to meet the external demands of the present day. Whether you are literally lost in a forest, marooned on a desert, or stranded figuratively in some kind of "jam," what you need and want is the faith, ability, intelligence, initiative, perseverance, and pluck to surmount your difficulty. This lies within the range of our capacities as a child of God, which is to say that it lies within the capacities of our indwelling Lord. And we shall be granted stamina, guidance, and sufficient grace to express Him if we are absolutely sincere and faithful.

You yourself know whether you are using your intelligence as sincerely, honestly, and constructively as you know how! You yourself know how you are using

your faith, whether externally and downwardly or innerly and upwardly, whether personally or divinely! You yourself know the spirit with which you meet any situation or tackle any job, whether you are using the highest capacities in you and utilizing the greatest power in the universe. You cannot help knowing, for this knowledge comes from the very voice of God speaking within you. Practice listening to Him. Obey His counsels. Nobody can run away from any trouble; but each and every one of us, by listening to and obeying the voice of God within his own soul, can be given grace and guidance and courage to surmount it. The comfort and hope and renewed faith and assurance that we feel is our proof that we have listened and obeyed correctly.

Your object is to overcome your limitations and troubles. This is accomplished by withdrawing your attention from them and by admitting the presence and power of God into your consciousness. Stay your mind and heart on some statement of absolute Truth that particularly appeals to you, comforts you, and sustains you. It will gradually, positively take possession of your whole consciousness, clearing your mind, easing your heart. The divine presence and power has come alive in you. It will come alive in your environment and affairs. Divine action solves and harmonizes and eradicates all problems and ills. First your sense of trouble disappears, and then under the law of divine action the troubles themselves disappear. It is the Father that does the work.

"I have faith in myself, in my divine self. The power of the Almighty . . . walks in me and talks with me. It is my God, and I am its people."

"I am now in the presence of pure Being, and im-

mersed in the Holy Spirit of life, love, and wisdom."

"I acknowledge Thy presence and power, O blessed Spirit; in Thy divine wisdom now erase my mortal limitations, and from Thy pure substance of love bring into manifestation my world, according to Thy perfect law."

"Thou abidest within me; Thou art alive there now; Thou hast all power; Thou art *now* the answer to all I desire; Thou dost now radiate Thyself from the center of my being to the circumference, and out into the visible world as the fullness of my desires."

The Open Door

By Mabel Roberts Schroeder

They come unto my door each day,
These weary ones bowed down with care;
Their lonely hearts they oft betray,
And with me all their troubles share.
They are so valiant and so brave
And with such courage play their part
I count it a blessing that they crave
The haven of a loving heart.

For love is all this old world needs,
Love bodied forth in words and deeds.
'T would heal its wounds, and aid the birth
Of the new era of man's good,
The universal brotherhood,
Established here on earth.

Faith

THEY THAT TRUST IN JEHOVAH ARE AS MOUNT ZION, WHICH CANNOT BE MOVED BUT ABIDETH FOREVER.

BY FRANCES W. FOULKS

THE VERY FIRST step toward establishing within ourselves the mind of Christ, the mind that showed forth in the words and works of Jesus of Nazareth as He proved to humanity His Christhood, is to increase our faith. There is within each human being this spark of divinity, faith. It is his God likeness which has been potentially his through all the ages since he came out from God, which has been his even when he was furthest from expressing his likeness to his Creator. It is "*the light* which lighteth every man, coming into the world," and it is this which in reality has led him out of every dark experience into a new and happier place.

Faith in the form of hope has been to every man "a lamp shining in a dark place until the day dawn." But there comes a time for each of us when this spark must be rekindled from hope into belief and from belief into knowledge. There is only one way by which this can be done and that is through lifting the vision from the "has-beens," the "is-nows," and the "might-bes" of the human mind and centering it on the glory of God, the power of God to save to the uttermost from all low conditions. This spark within must be fanned into a flame by recognition of our divinity and our potential likeness to the Creator ("Let us make man in our image, after our likeness: and let them have dominion"); by

identifying ourselves with the One to whom all things are possible ("Is anything too hard for Jehovah?"), and by a realization of our right to use the God power ("Concerning the works of my hands, command thou me"). Faith must be fed and kept burning within us by a denial of all that is less than good, a clearing away of the cinders and ashes; by affirmation of things not as they seem but as they are in Spirit: "judge not according to appearance, but judge righteous judgment." Each time we hold to the omnipresent good, we are adding fuel to our kindling faith, and as we become more steadfast in this vision, faith becomes a mighty flame sweeping before it all inharmony of mind, body, and affairs, a conflagration of error. Then comes the recognition and acknowledgment "Thou art the Christ [within me], the Son of the living God," and our faith becomes such a power that even "the gates of Hades shall not prevail against it."

There is a twofold meaning in all the events recorded in the Bible from the creation of man and his material world to the ascension of Christ into the spiritual world. We can read the Bible from cover to cover as a history of individuals and nations, which may add to our intellectual growth, or we may read it as an account of the spiritual development of a soul and find an example and remedy for every need, a way out of every difficulty that comes to us on the path of overcoming. When we come to a time of testing, we can follow Abraham's example in trusting God only to provide for the need; to a time of overcoming we can hold onto the angel presence, like Jacob, until our good prevails. We can realize that greater is He that is within than he that is without, like Moses, and trusting Him, see all error appearance wiped out as were the Egyptians in the Red

Sea. We can meet the giant despair, like David, and conquer in the name of the Lord. We can first seek righteous judgment and be given the wisdom of Solomon. We can let the higher self in our consciousness prevail, like Job, and come out more than victor over all outer and inner enemies. We can be steadfast in our convictions, like the three boys in the fiery furnace, like Daniel, and come forth unscathed into a higher place. We can follow Jesus of Nazareth into the Christ conception, birth, temptation, baptism, crucifixion, and resurrection, and ascend to spiritual union with the Father.

In establishing faith, a firm place in consciousness, there come to us many experiences that should be used as opportunities to rise higher. There are three steps to take in order to build a faith strong enough to bring order and perfection out of these appearances of inharmony. These steps are shown us in the story of Creation. We come many times to a place where everything in our world seems as if it were "waste and void," as if darkness were "upon the face of the deep." When this time comes, let us put aside personal and material seeing and be moved by the Spirit of the Lord to take the three steps of the creation that brought forth the firmament: to us, a firm place in consciousness, or faith in the power of God to bring good into our life. First let us positively *affirm* not according to the error apparent but its opposite: "Let there be light," health, harmony, abundance. Secondly let us loosen our hold on misery and *vision* the good so steadily that error becomes separated from us: "and God saw the light, that it was good: and God divided the light from the darkness." Thirdly let us *call* our good by its true name and keep calling it until our faith is strong enough to bring it into manifestation:

"and God called the light day" and "it was so." As we are made in God's image we can follow Him in this process. It is not a question of "Can I?" but "Will I?"

Our faith is first like Peter's, unformed. Like the soul of this disciple of our Lord, our soul is shaken by error appearance when we look away from the Christ to the happening. It is then we begin to sink. But if we look back to the perfect pattern, crying as Peter did, "Lord, save me," Christ immediately stretches forth His hand and holds us, and we say to ourselves, "O thou of little faith, wherefore didst thou doubt?" We wonder at Peter's denying the Master after associating so long with Him, but we do the same many times. Every time we give power to error manifestations, fear them, are anxious concerning the outcome, we are voicing Peter's denial "I know him not"; for to know Him is to trust Him. Steadfastness is very necessary in developing the faith faculty. Did you ever plant a garden, and becoming anxious over it, go out and dig up some of the seed? We may think this is childish, but we are very much this way as regards to faith. We trust awhile, but because our desire does not at once become manifest we begin to doubt. This renders null and void or makes weak all the trust thoughts we started into action, for we are usually very much more positive in our downward seeing than in our lifted vision. "In due season we shall reap, if we faint not"; for faith makes a path over which our desires come to us from the Father. To keep open this path means that our desires can come to us without loss.

"Lord, Increase our faith," increase it until there is born within us the Christ mind, the consciousness of the One who said to the winds and the waves, "Peace, be still," and they obeyed; who broke the bread by Galilee

and fed all the needs of the hungry multitudes; who sent His word and healed the centurion's servant; who walked to His disciples on the water; who took the ruler's dead daughter by the hand and gave her back to her loved ones alive; who said to the sick of the palsy, "Take up thy bed, and walk"; who cast out the unclean spirit from the epileptic; who called to Lazarus, "Come forth," and he who had been in the tomb four days came forth. This is the consciousness we seek, and it becomes ours when our part is fulfilled, for the promise of the One whose consciousness it is says: "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." Your works are measured by your faith: "According to your faith be it done unto you."

To You Who Seek

By Christie Lund

You who are seeking happiness,
You who are seeking peace,
You who are weary of struggle and strain,
Whose souls would find release:

Forget yourself, your petty cares;
Let love transform and change your life;
Let God come first in all you do;
Let faith replace your fear and strife.

Then soon all wrong will disappear;
All good, true things will come to you;
God in His wisdom knows your need:
Be still and know that He is true.

The Oneness of Life

THE FORCE THAT GIVES FORM AND SUBSTANCE TO THE ROCKS, THE TREES, THE FLOWERS, THE BIRDS, THE ANIMALS, IS THE SAME FORCE THAT IS MANIFEST IN YOUR BODY, THE ONLY DIFFERENCE BEING A DIFFERENCE OF FORM AND DEGREE.

BY BERTHA GRIERSON COPE

A YOUNG TRUTH student said to me not long ago: "You people speak of God as Spirit, as life. That seems so vague, so unreal. If only there were something tangible and personal about this thought of God as life and energy, I could understand it so much better. As it is, I seem to be groping in space for something to feel and see."

This is the stumbling block which retards the progress of many beginners in Truth, the desire for something tangible and substantial to satisfy the material senses that there is a real foundation for their faith. Yet the understanding that God is life and life is God is the very foundation upon which Truth is built. This understanding is the switch that turns on the light of realization, whether it be the realization of health, or success, or happiness, or whatever harmony we may be seeking.

This young Truth student says she cannot feel God. Yet she cannot move a muscle of her body without feeling God, for the life energy in her muscle which gives it the power to move is God manifesting Himself as life in motion. It is God that is the energy pumping blood through her system, making her heart to beat, her lungs

to breathe, and every organ of her body to perform the functions that she feels and believes exist. So there is not a waking moment of this girl's life when she does not feel God in her physical body. She does not doubt the existence of her body, yet that body is but God manifesting His life as material substance in order that His one great purpose of being may be fulfilled, to create.

She says she cannot see God, cannot see life. Yet she cannot look at the tiniest leaf or the smallest insect without seeing God. She cannot look at a beautiful sunset, the towering peaks, the mighty ocean without seeing God, for every material form or substance is but God in action seeking to manifest Himself in ever-increasing power and intelligence.

So when we say that God is life and life is God we are stating the great basic truth of life. It is the one eternal principle back of all creation: God as life, Spirit, or energy manifesting Himself as material form and substance. True, we do not see the life energy itself; we see only its manifestation in the different forms and degrees. Neither do we see the tiny germ of life in the acorn from which the mighty oak tree springs. But that invisible life element is the real and lasting part of that oak tree, for without it the great tree could not have become the visible expression that we see. It is this intangible, invisible life force or energy that is the source of all material forms and that is inherent in all things from the lowest form of the inanimate to the highest form of the animate, which is man.

This infinite force or energy fills all the universe; it is that something which always has been and always will be. It makes no difference what we call this something—God, nature, energy, the Infinite, infinite Spirit, or universal law—it is one and the same, the motivating,

compelling force back of all life and of which all life is a part. The force that gives form and substance to the rocks, the trees, the flowers, the birds, the animals, is the same force that is manifest in your body, the only difference being a difference of form and degree. So all life is in reality one, differing only in form and degree of intelligence.

Thus the source of all life in whatever form is the universal energy from which all life has come and from which all life is continually coming. If there is an individual life, there must of necessity be a source from which it comes, just as the leaf has its source in the branch, the branch in the trunk, the trunk in mother earth. But back of all immediate sources is the one source, the universal life energy, God.

And this universal life energy God is constantly creating, working, ruling through the agency of great immutable laws that run through all the universe that surrounds us on every side. Every act of our everyday life is governed by these same great laws. Every form of matter is governed by the same unchanging laws. This universal law under which every form of life must work and under which every life must come is impartial as well as unchanging. The universal energy is here for each to take as he will, and in the degree in which each one comes into harmony with the law he draws to himself the good things of life that go to make up desired achievement. The law says take it or leave it. The choice is ours. As a part of and one with this universal energy which is all-creative, each one has the same inherent power to create his own conditions, either good or evil. All success and happiness however will depend upon our understanding of the working of the law and coming into harmony with it. The law says: "Ask, and it

shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The law is present everywhere, but we must recognize it and know how to knock and to take that which we really desire, the good. The only real evil or sin is lack of understanding of the great universal law of God, good, and failure to become one with it in power.

Our home may be fully wired for electricity but we should remain in darkness unless by understanding and faith we turned the switch that makes the way for the current. The power for light was there before you touched the button just as it was when the room was bathed in light. It was through no fault of the current that the room was in darkness; the fault was ours in not making the connection permitting the current to come through.

So it is with the law, with life. It is here. We live, move, and have our being in the universal creative intelligence, but it is up to each one to give to the creative substance whatever form he desires. It is up to each individual to make the connection so that divine intelligence may become manifest in his outer world.

But, you ask, how do I receive life from this universal life force? Since this universal life force or universal Mind (which is God) is not only the source of all life but contains within itself all life, then each individual life must be continually coming from this one universal source by means of an inflow from it. And if each individual life is directly a part of the universal Spirit of life, then the degree of Spirit that is manifested in the life of each individual must be the same in quality with that of its source; just as a drop of water taken from the ocean is in nature identical with the water in the ocean, its source.

Close to my home here in a California valley is a reservoir that receives its water from an immense reservoir on the mountainside some distance away. This reservoir in the valley receives its supply by means of an inflow from the large reservoir. But the water in the small reservoir is in nature and in quality exactly the same as that in the large reservoir, the only difference being that the amount of water in the larger one is great enough to supply numbers of smaller reservoirs and still not be exhausted.

So it is with the life of man. If back of all is this universal life Spirit, which is also the life of all and the source from which all must come, then the life of each man must come by an inflow from this universal source. This being true, the life that comes by this inflow must be the same quality as that of the source from which it comes, which is creative intelligence.

It thus follows that in the degree to which we open ourselves to this inflow we shall be in contact with life and power and be endowed with the same quality of creative intelligence. Sickness, failure, or unhappiness is but the failure on our part to open ourselves to this inflow of good from the great reservoir of life. When we turn on the current of this all-pervading life energy and power we shall make ourselves a channel through which the creative intelligence can work. And to the extent that we come into an understanding of our true self, into a realization of our oneness with the universal life energy, and open ourselves to its limitless inflow, we come into our inheritance as a cocreator with God.

There is but one way for us to come into contact with creative intelligence, and that is through understanding. It is through the operation of our thought, the power of our mind, which is a part of universal Mind, that we

come consciously into this connection. Our success and happiness in this life depends on our understanding of the workings of this unchanging law and on our working with it instead of against it.

Solomon in his wisdom said, "Get understanding." The fulfillment of the real purpose of life is wrapped up within that one thing, understanding. With understanding of the beauty and the power of the source of our being will come the desire to use that understanding so that in time the one talent may become ten talents. Then we shall have fulfilled our divine purpose in life, which is to manifest God.

One step is necessary for each one to take before he can get this understanding, and that is to seek. The promise of attainment is given to those who seek: "Seek, and ye shall find." This seeking may lead us into many unknown corners and byways; there may be many false roads that promise light at the end. But by using his one talent faithfully, even his understanding the size of a mustard seed, the true seeker will come into contact with the universal intelligence which is All-Truth. When the source of understanding has been found there then remains one other step, to use it. The one talent must be expanded to include the power of the ten talents.

Whence you came and whither you go are not the matters of greatest importance. But that you understand your relation to the source of understanding and know how to use its creative power consciously is the one thing you must know if your life is to be lived for the purpose for which you were created: to manifest God. The specific life principle around which are woven the qualities and characteristics that go to make up the individual personality that is you is an individual entity

within itself; not separate and apart from the whole, but a part of the complete whole of all life that goes to make up the universal all, God.

Know thyself! In that knowing you will learn how to live each day so that you may give out only the best there is and in turn receive only the best. To teach you to know yourself, to know your own power and how to use it, is the purpose of all Truth teaching; to put into the hands of every seeker the tool with which he may mold his life into that perfect part which will fit into the perfect whole. That tool is understanding, the knowledge of man's own self as a cocreator with the universal Creator.

After all life is quite simple and joyous if we but banish all fear and superstition and selfishness from our study of life; know that we are a product of the same unchanging law as the rest of life in whatever form or degree, and put every bit of love and kindness we can into today so that each day as it comes may be an added step in the unfoldment of the Christ Spirit within. To live in the realization of the oneness of all life, in the faith that is the substance of things not seen, will create for us the conditions whereby we may receive abundantly of every good thing that we desire.

Seeking, finding, and using are thus the three phases or steps that constitute understanding. In seeking we gain an understanding of the oneness and allness of God as life everywhere present and ever increasing. Then with the understanding of our own life as one with the power and intelligence of its divine source comes the desire to apply or use this understanding so that our life and the life of every one with whom we come in contact may become a channel for the one purpose of life: to manifest God.

Fill It Up!

FACING OUR LIFE AS A MEASURE TO BE FILLED LEADS US TO PLACE LESS EMPHASIS ON WHAT OTHER PEOPLE SHOULD DO FOR US . . . WE CEASE EXPECTING THINGS TO WORK OUT OUR WAY IF WE MAKE NO EFFORT . . . BEGIN NOW TO SEE YOUR LIFE AS A MEASURE TO BE FILLED, AND FILL IT UP!

BY KATHRYN SANDERS RIEDER

EVERY MAN, we are told, takes one of two attitudes toward life. Consciously or unconsciously he sees life either as a cup to be drained or as a measure to be filled. Between these two attitudes lies the difference between a life lived happily and one lived restlessly and discontentedly.

Are we thinking too much of life as something from which to drain the things we want? Such an attitude is passive; we are constantly looking for the world to make some grand gesture in our favor. Thinking of filling our measure of life puts the matter squarely up to us. Every pleasant, useful thing we do adds to the sum of our happiness.

We can begin to fill the measure by seeing that the capable performance of our daily task is worth while. One woman sympathized with her paper boy because he must be out by five each morning in all sorts of weather to deliver his papers before schooltime.

"I don't see how you make anything at it," she said. "Why, think of the shoes alone!"

The boy agreed cheerfully that the wear on his shoes did eat up much of his earnings. "But," he explained, "I'm not doing this just for the money I get out of it. I've had four years of this. I've never missed a day, except when I was away on a vacation. I keep at it because it helps me to know people. I learn how to be businesslike. I know what to expect when I'm out of school."

The woman nodded, surprised, and he went on: "It's valuable training. Then different people have said to me that they always count on me; that I'm reliable. That's going to come in handy when I'm ready to look for a job." He smiled. "There's a great deal more in it than the money."

The woman agreed and decided that that boy needed none of her pity. He was developing qualities that would always help him. He wasted no time in self-pity but set resolutely to work to make his daily job a training ground in service to others.

A girl graduate had the same spirit. Her friends were lamenting the fact that she must leave school. She could not agree with them. "Oh, I'll miss you all of course," she said. "But I'm so eager to get out. It seems that all my life people have been doing things for me. Often there was so little I could do in return. I want to get out and try to do something for them. I want to do my bit to make the world a little better because I'm in it." She flushed. "Oh, I know that sounds awfully big, but in my own small way I know I can. We all can!" That girl had a deep sense of filling her measure with a contribution of good that would bless all those about her.

Fortunately the person who spends his life in the pursuit of personal pleasure is not too familiar a figure.

Yet we have all seen people striving for this goal. They ask complete freedom to enjoy themselves as the whim of the moment dictates, to get everything they want from life. They want to drain their days of every possible pleasure they contain for themselves. Life frequently gives them this, every want satisfied, luxuries more than they are strong enough to stand, numerous acquaintances. But there is seldom any joy or peace for them. Somehow it never comes to those who make life a cup to be drained.

Most people of wealth who could live such a life if they chose are too wise to do so. They find pleasure in giving their service and their wealth to libraries, museums, parks, hospitals, and research to better the life of mankind.

Fill your days with thought for the beauty all around you. We live to the extent that we appreciate the things about us. The finest scene is wasted on the dulled eye. One old couple who had little of this world's goods lived richly by seeing beauty around them. They formed the habit of walking out to a hill each evening to see the sunset. It never was the same. When friends came they took them along, and together they enjoyed this gorgeous spectacle, which is ours almost daily. When we learn to fill our days with a search for the wonders showered so lavishly on us, we are filled with a sense of the joy of living. Before we come to the realization of life as a blessing we can never fill our measure of life to the full.

The person who sees his days as time to be filled with good will be alert to the opportunity to develop his abilities and his personality. In the last analysis no one can teach us except ourselves. The conditions can be made most favorable to learning, but we educate

ourselves. Our personal progress and future depend on it. Education goes on throughout life. Our development goes steadily on if we keep alive the desire to learn and to improve, to work better, and to be more thoughtful.

Our measure should be filled with thoughts of faith. As thoughts of faith fill our heart there is an overflow into the lives of others. We influence the good in their lives when we are least conscious of it. By thinking faith we give ourselves the courage to do greater things than we had dreamed. As we fill our mind with thoughts of faith we begin to carry them out in actions of purpose. We realize a new strength in meeting our problems, a strength assuring us that we are able to bring about successful solutions.

Many great inventions were thought impossible by those who "knew." It took the man who didn't know that it "couldn't be done" to accomplish the impossible, a man who filled his mind with thoughts of faith, who stopped wasting time explaining to himself why it couldn't be done, and set about planning how to do it. Many times our problems would vanish under the same treatment.

One old bachelor, faced with supporting his dead sister's children, decided to take them into his home. Everyone warned him he could never rear them. The children, long neglected because of their mother's illness, were unruly. The neighbors said it would never work.

The old bachelor had faith. He went right ahead. He found many ways to interest the children, hikes, bird walks, camping trips. He filled their lives with so many interests that they forgot their old ways. The whole experience was a delightful one both for the uncle and for the homeless little family. The result was

made possible by the old bachelor's faith and willingness to see his life as a measure to be filled.

Facing our life as a measure to be filled leads us to place less emphasis on what other people should do for us, on how much they owe us for past favors, on others' duties and ties to us, and places the matter in our own hands. We cease expecting things to work out our way if we make no effort. No workmanlike job of construction was ever the result of letting things go their own easy way. It is improbable that any life will count for much if it is content to drift along the line of least resistance. It will count for a great deal if an effort is made to fill the measure with good.

We know there is a force for good in our life. We need to fill our days with prayerful thanks that we are not obliged to strive alone. As we do our part to clear the channels of lassitude we insure greater results. We need to ask wisdom and ability to do our part. Some one has said that prayer does not change God but that it does change us. And how woefully our ideas and life do need changing at times!

Christ considered the days too short in which to do all the good He wished. He filled His measure to overflowing with good. He intended that we should do the same. He said, "I came that they may have life, and may have *it* abundantly." His life was never dull, uninspiring, at a standstill. He had the secret of a life lived to the full, of life as something to be built day by day into a thing of glory.

It is never too late to change our attitude toward life. Every minute we are offered the opportunity to overcome negative thoughts destructive of happiness and to make our life a joyous experience. Begin now to see your life as a measure to be filled, and fill it up!

Faith and Action in Demonstration

GOD DOES NOT IMPOSE ANY TASK ON YOU THAT IS BEYOND YOUR STRENGTH TO PERFORM . . . FAITH IS ACQUIRED BY ACTING AS THOUGH WE ALREADY HAVE IT . . . FAITH NEVER COMES TO ANY FRUITION WITHOUT ACTION . . . FAITH HAS TO BE PROVED BY WORKS.

BY H. E. MIZE

FAITH is not only essential to demonstration but also to recognition of demonstration when it comes. Unless we have deliberately schooled ourselves always to look for Truth and to see good in everything, we are apt to defer our affirmations of good until the need presses us so sorely that something just has to be done. But our lively recognition of the overwhelming need largely blinds us to the Truth side of the matter: that good is the only reality there is. But nobody can use and enjoy the good that he does not see even though—as is really the case—he is in the very midst of it.

When opposition seems the greatest and hope seems the feeblest, then there is only one lawful way and only one scientific way to act: that is deliberately to think the Truth. It may be that the affirmed good will not instantly appear. That depends on your conscious ability to recognize it. But by a law that has never failed and never can fail every affirmation of Truth has its effect surely and in due time. So it is often the case that the desired good appears at a time when our affirmations are quite out of mind. Therefore we often fail to per-

ceive the connection between the demonstrated good and our former affirmations: just as negative conditions appear as the result of our thinking of yesterday or a week or a month ago and we think to find their cause by analyzing our present mental state! Whether our thoughts and attitudes are positive and constructive or negative and destructive, we always have the exactly appropriate and corresponding demonstrations. It strengthens our faith immeasurably to know that whatever our manner of thinking we always demonstrate. It remains only to choose our thoughts intelligently.

You have high aspirations and worthy desires only because God has them for you. He is their only cause, origin, and source. He is therefore more interested in their realization than you have ever learned to be. He waits patiently for you to reach the stage of growth where you can see that your deepest desires proceed from Him and that He is the infallible power that realizes them.

Affirmations of good in contradiction of all appearances are altogether true and are exceedingly effective. When your need seems most pressing and your "feeling" faith in your affirmations seems almost or altogether lacking, there still remains the power voluntarily and deliberately to state the known, even if momentarily unfelt, Truth. You thus constitute yourself Truth's willing channel and enhance your power to recognize and receive your good.

God does not impose any task on you that is beyond your strength to perform. He of course fully understands that you cannot affirm with more faith than you have; but you can affirm with that much faith, be it great or small. You can increase your faith in only one way: by using what you have. God does not expect you

to do more than you are able to do, but He has already ordained that your doing according to your best ability at a given time shall suffice for that time and occasion. Faith is acquired by acting as though we already have it, just as we acquire muscular strength by acting as though we already have it; that is, by exercising the muscles that we have. We have no hope of strengthening our muscles except by using them. Why should we hope to evade the same rational law in the matter of our faith? But even if you are able to affirm good only by an exertion of will, and everybody can do that much, it proves that you already have a nucleus of faith. In your confusion you may fail to recognize it, but it is there, in you and in everybody else, and it needs only to be awakened and cultivated.

God recognizes no reality in you other than that perfect man whom you are destined to be. You may be in the habit of "recognizing" within yourself a great many things that have nothing to do with that perfect-man ideal. This then is the genesis of your troubles. Imperfect thoughts and actions bring penalties, discipline, schooling, but not by the direct intervention of God in the act of judging and administering discipline. Consciously or unconsciously you judge yourself to fall short of the real or ideal you. The discipline comes about in accordance with law, as a simple matter of cause and effect. To fall short of the divine ideal in any degree is to be subject to the corresponding limitations, and to that extent to the disagreeable disciplinary experiences of life. It is self-evident that the direct way to lay hold on this divine nature which belongs to the ideal man is to recognize it as your nature and then to think and act accordingly.

Drawing analogies from the natural world is very

helpful to spiritual understanding. Christ used common and well-understood things to illustrate deeper truths, and in doing so He effectively called our attention to the fact that law is as completely regnant in the spiritual realm as in the physical. No man would sow tares and then the very next morning whet his sickle and fare forth in the expectation of reaping wheat. Even if he were to sow good seed he would understand that the harvest would have to await the proper period of preparation and cultivation according to an order of law. That does not make the ripened crop any the less bound up with the sowing of the seed in the sequence of cause and effect. So it is with seemingly "delayed" demonstrations. In any case, the speediness or otherwise of the demonstrations is adjusted to the quality and tempo of our consciousness. The process is necessarily slow where the physical consciousness is predominant. But the time element is reduced or all but annihilated in proportion as the spiritual consciousness is heightened.

The indispensable part that faith plays in all demonstration is fully evident; and familiar illustrations are available without number. No worth-while work has ever been done without a measure of faith in its possibility. No man would ever attempt to "demonstrate" a new machine or house without some degree of faith. He would not try to inaugurate an improved economic or social system, or organize governments and public services, or try to cultivate any of his faculties, or even attempt to lift his own little finger if he were absolutely without faith in his ability to do it. Faith precedes or accompanies all intelligent or coherent action.

But faith never comes to any fruition without action. Our present mental habits and organization make it somewhat easier to act than to believe. Our faith cannot

outrun our action very far. Faith is soon vitiated if laggard action does not catch up with it. Faith has to be proved by works before it can be a sure possession. It is a happy circumstance for us that we always have the privilege of acting out whatever faith we may have; for this is the certain means of increasing our faith.

If effective action on the physical plane is impossible without faith in our powers, it is no less clear that we are spiritual cripples if we lack that higher faith. As all spiritual powers are resident in us, with all the infinite potentialities that they imply, and as we are unable to set them in motion without faith, we therefore see that the acquisition of faith must be our first and chief aim. Spiritual powers are our native endowment; but faith and action must be worked out in individual experience. Faith and action are so inseparable that it is a fact that neither can be effectively present without the other. We prove our faith by our works. This means only what the statement says and implies: not that works are of first importance or that we must *help* God to answer our prayers. Faith does not merely die if not followed by works. It never lives unless and until it is accompanied by works, the two being the two halves of a whole.

If I affirm physical health and strength with all my might and then remain inert, with never an effort to prove my faith in my own affirmation, then it is evident that I do not believe it. If I do believe it I should doubtless act accordingly and do what I can. Whether little or much, this would be the effective means of proving my faith by my works.

If I affirm great mental capacity and then stall and shy away from the first problem that challenges my intelligence, then I lose the great opportunity of using the powers that I claim and I render the affirmed faith dead.

If I actually have faith I use these powers vigorously and confidently. But if I have little or no faith and nevertheless act as though I have it by doing according to my ability, that will give me faith. Faith grows through action and shrivels and dies through inaction. If I do nothing in line with my affirmed faith in my powers, then I am actually acting as though I have no faith, and this procedure leaves me convinced that my powers are insignificant indeed. I shall never know for sure what I can do until I do it; and the doing increases my faith.

If I affirm prosperity but act like a pauper with whatever substance I have, then it is obvious that I do not believe my own affirmation. If my action in line with my faith is spontaneous, then my faith is of a very high order; the demonstration is already under way. But if I can prove my faith only by forcing myself with great difficulty to engage in the appropriate action, this still increases my faith.

Every affirmation must be matched by action, not necessarily action to get what you have affirmed as yours—that really is not the idea at all—but action expressing your faith that you have received or are receiving; action of the sort that you would engage in if the affirmed good were visibly and tangibly present. Your believing that you receive—and acting as if you believe it—is an integral part of the demonstration. Whatever your theories may be or whatever you may say, it is impossible to demonstrate until you begin in some degree to act as if you were demonstrating it. Action alone is not so important; it is important only because it is a part of faith; and faith is only a half possession without it. As all things are promised to faith it is readily seen how important is that action which proves

and completes our faith. Faith's natural tendency is to engage in works; works' tendency is to increase faith.

Then another and final point. As you yourself are the main channel through which your affirmed good is to appear, what is more logical and what more scientific than to begin right where you are, acting out your affirmation and acting out your demonstration? Certainly if all good were yours this very minute, it would not be effective good until you acted the part of possessor. If perfect health were yours and you failed to act as if you had health; if full prosperity were yours and you gave it no expression in action; if you were endowed with consummate wisdom and yet never showed it in action: if everything were yours but you held it as something to have but not to use, it would be of little or no value. Infinite good is already ours; but the only possible way that we can make it our individual demonstration is to recognize and express it—in faith and action. God is the sole power behind all demonstration; but we must fulfill these minimum conditions before the demonstration is ours.

HEALING THOUGHT

By Thy light and life I am strengthened and healed.

PROSPERITY THOUGHT

"Every good and every perfect gift" cometh from above, from the Father of light, and I am in all ways prospered.

(Use from January 20 to February 19)

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, February 5, 1939

UNITY SUBJECT—*Faith Quickened to Understanding.*

INTERNATIONAL SUBJECT—*Peter Preaches at Pentecost.*
—Acts 2:12-18, 36-41.

12. And they were all amazed, and were perplexed, saying one to another, What meaneth this?
13. But others mocking said, They are filled with new wine.
14. But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, *saying,* Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words.
15. For these are not drunken, as ye suppose; seeing it is *but* the third hour of the day;
16. But this is that which hath been spoken through the prophet Joel:
17. And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams:
18. Yea and on my servants and on my handmaidens in those days
Will I pour forth of my Spirit; and they shall prophesy.

36. Let all the house of Israel therefore know assuredly,

that God hath made him both Lord and Christ, this Jesus whom ye crucified.

37. Now when they heard *this,* they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

38. And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

39. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him.

40. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

41. They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls.

GOLDEN TEXT—*Not by might, nor by power, but by my Spirit, saith Jehovah of hosts.*—Zech. 4:6.

SILENT PRAYER—*I see that life rests on a spiritual basis and that its law is the principle of All-Good.*

A change of mind is the first requisite of the new life in Christ. When we make this change we put aside fear, and our faith grows stronger because of the illumination that comes to us as a result of the clearer state of mind in which we establish ourselves. Peter, a coward before the Crucifixion, was confident and self-reliant after Pentecost.

When man changes from destructive to constructive habits of thought, he realizes that he must deny the personal self if he is to conform his words and actions to his thoughts. Peter chose the day of Pentecost for the beginning of his preaching ministry. The word Pentecost means the fiftieth, and is used to describe the Hebrew festival of reaping or harvesting grain that was observed fifty days after the keeping

of the Passover.

Reaping, in a metaphysical sense, is the coming to fruition of the true ideas of the Christ that the disciples had been holding in mind since the day when Jesus rose from the dead. If they had continued to hold the same sorrowful thoughts that filled them during the time His body lay in the tomb and before they finally understood and accepted the truth of the Resurrection, there would have been no descent of the Holy Spirit at Pentecost. "They that sow in tears shall reap in joy" only when, realizing the futility of tears, they put aside negative forms of expression, "repent" or change their thinking to constructive thinking, and live in an atmosphere of joy and thankfulness. We reap as we sow. Therefore if we wish to speak with tongues of flame, we must meditate on God, pray to Him, speak His words, and thus kindle in the heart a zeal for Truth.

The natural man does not understand the exhilaration that the spiritual man feels when in faith and trust he concentrates his thought on the Christ. The latter's dedication of his new-found powers to unselfish service follows as a matter of course, but the sense man mistakes the signs of exaltation for the effect of intoxicants. Those who mocked the disciples thought their condition the result of new wine.

As we listen to the voice of faith in our heart we begin to understand the eternal nature of Truth. We realize that what we have grasped of Truth heretofore is corroborated by what we now see. Prophecy is fulfilled when the prophet touches the universal mind and interprets his thought in terms of the future, foreseeing the inevitable effects of existing causes.

The name Joel means "he who fulfills every desire" and symbolizes the boundless possibilities of the I AM

in the individual. That all flesh shall be converted to Spirit substance and imbued with the properties of Divine Mind is a sweeping forecast, but not too sweeping for the reach of the Holy Spirit.

Sins cover a wide range of untrue thinking and acting. All that is not in harmony with the higher law of life is sin, including failure to recognize the good and attempts to stamp out seeming evil by fighting it.

The man of strong faith and clear understanding knows the course to follow when a change of mind is taking place. He sees the Christ as the power that is equal to saving man from the result of wrong thinking and living. He sees that spiritual enlightenment (the gift of the Holy Spirit) is within the grasp of all who will faithfully obey the rules governing its incoming. "To you is the promise, and to your children, and to all that are afar off."

Whole-souled obedience to the voice of faith brings manifold blessings to man. "There were added *unto them* in that day about three thousand souls."

QUESTIONS

1. What is the first requisite of the new life in Christ?
2. How does a change of mind bring enlightenment and understanding?
3. What does the name Joel mean, and what is its significance as a symbol?
4. Interpret the meaning of Pentecost.
5. Why were so many converted on Pentecost by Peter's preaching?

Lesson 7, February 12, 1939

UNITY SUBJECT—*Healing through Faith in Christ.*

INTERNATIONAL SUBJECT—*Peter Heals a Lame Man.* —Acts 3:1-10; 4:8-12.

1. Now Peter and John were going up into the temple at the hour of prayer, *being* the ninth *hour*.

2. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3. Who seeing Peter and John about to go into the temple, asked to receive an alms.

4. And Peter, fastening his eyes upon him, with John, said, Look on us.

5. And he gave heed unto them, expecting to receive something from them.

6. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.

7. And he took him by the right hand, and raised him up: and immediately his feet and his anklebones received strength.

8. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God.

9. And all the people saw him walking and praising God:

10. And they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

8. Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders,

9. If we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole;

10. Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in him doth this man stand here before you whole.

11. He is the stone which was set at nought of you the builders, which was made the head of the corner.

12. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

GOLDEN TEXT—*But Peter said, Silver and gold*

have I none; but what I have, that give I thee.—Acts 3:6.

SILENT PRAYER—*I give myself to all that I undertake, and through faith in Jesus Christ am able to do all things.*

Jesus Christ laid special emphasis on the necessity of faith in all healing. His words, "According to your faith be it done unto you" and "All things are possible to him that believeth," illustrate the affirmative or constructive side of healing through faith. His reply to the disciples' question "Why could not we cast it out?" concerning the epileptic boy shows the negative side. "Because of your little faith" was His explanation of their failure.

No apology need be made for the use of faith in healing work, since without it there can be no spiritual healing. A modern scientist holds that faith may be present only in the one who prays for the healing to take place, not necessarily in the one to be healed. Jesus Christ required faith in the one who asked for His healing ministry.

Two faculties are conspicuous in successful healing. These are faith and love, represented by Peter and John. Both reach their highest development in man through spiritual consciousness. This is symbolized by the door of the Temple which was called Beautiful. Spiritual consciousness finds its fitting expression in prayer and praise, and in conjunction with these man does his best work.

The lame man who asked alms is a type of those who have not affirmed their spiritual strength and have therefore not realized the sustaining influence of the spiritual ideas that permeate their being. As long as man

looks for all his help from without he remains lame, unable to walk the way of the Christ alone. The gift of faith makes him strong, self-reliant, and joyous.

Faith and love do not develop spontaneously in the heart. They must be cultivated. To this end man needs to consider them and study to express them. "Look on us," Peter said, causing the lame man to fix his attention on both him and John. Looking in this instance means self-examination, for faith and love are best realized in one's own heart.

Spiritual faculties find their proper outlet in spiritual ways of expression. Some look on faith and love as mere means to material ends. These do not receive the abundance of blessing they crave. The lame man, on the other hand, received infinitely better than he asked. Faith and love bestow on the seeker gifts of a nonmaterial nature. "What I have, that give I thee." Working in conjunction in the name of the Christ, these faculties bring health and wholeness to him who looks on them as healing agencies, expecting to receive what they have power to bestow.

The interplay of faith and love is clearly visible in all the activities of life. Peter and John are mentioned together in the Bible narrative many times. We love what we have faith in, and have faith in what we love. Those who have not consciously used these two closely related faculties in demonstrating health may do so and keep themselves well without material means if they will, by loving life and expecting it to manifest its full perfection in the body as well as the mind.

Faith is the leading faculty in healing, but love is a close second. Loving life, we must have faith in our power to express it. This is having faith in the name of the Lord Jesus Christ, who is "the way, and the

truth, and the life."

Fear of disease is one of the conditions to be overcome in demonstrating health. Love is useful here, for it casts out fear and makes it possible for one to hold to the thought of perfection in the face of contrary appearances until these disappear and perfection becomes an actuality.

Another adverse thought to be overcome is the expectation that ill-health rather than good health will continue, once the former has gained a foothold. Immersed in the race thought, man is amazed when healing takes place without the aid of material means. He forgets that even nature tends always to heal and repair the ravages of use and misuse.

Faith takes hold of invisible substance and brings it to manifestation. The name of Jesus Christ is a symbol of spiritual substance, "neither is there any other name under heaven, that is given among men, wherein we must be saved."

QUESTIONS

1. Must faith always be present in the one who is in need of healing? If not, who must have it?
2. What do Peter and John represent? What is symbolized by the fact that they entered the Temple through the "door . . . which is called Beautiful"?
3. What does the lame man who asked alms typify?
4. Can faith and love be cultivated where they are not consciously present? Explain.
5. How does love aid one to get rid of the fear of disease and make faith in health possible?

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Lesson 8, February 19, 1939

UNITY SUBJECT—*Guidance through Warning.*

INTERNATIONAL SUBJECT—*Beverage Alcohol and Its*

Social Perils (A Social Aspect of the Liquor Problem). —Amos 6:1-6; I Peter 2:11, 12; 4:1-5.

1. Woe to them that are at ease in Zion, and to them that are secure in the mountain of Samaria, the notable men of the chief of the nations, to whom the house of Israel come!

2. Pass ye unto Calneh, and see; and from thence go ye to Hamath the great; then go down to Gath of the Philistines: are they better than these kingdoms? or is their border greater than your border?

3. Ye that put far away the evil day, and cause the seat of violence to come near;

4. That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5. That sing idle songs to the sound of the viol; that invent for themselves instruments of music, like David;

6. That drink wine in bowls, and anoint themselves with the chief oils; but they are not grieved for the affliction of Joseph.

11. Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul;

12. Having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

1. Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin;

2. That ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God.

3. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries:

4. Wherein they think it strange that ye run not with *them* into the same excess of riot, speaking evil of *you*:

5. Who shall give account to him that is ready to judge the living and the dead.

GOLDEN TEXT—*It is good not to eat flesh, nor to*

drink wine, nor to do anything *whereby thy brother stumbleth.*—Rom. 14:21.

SILENT PRAYER—*Through faith I hold steadfastly to the divine law, that I may know the life that is life indeed.*

This is a lesson on conscience and the things that it quickens man to discern with regard to his physical and moral welfare. Conscience is represented by Amos, who was a shepherd. Amos names certain heathen cities that have been great but that have declined in importance through their failure to keep materiality in check. Calneh and Hamath mean "fortress"; Gath "wine press." All three carry the thought of trust in material conditions rather than of faith in God.

Zion means "mountain," Samaria "watch mountain." Both symbolize a high state of development attained through obedience to the divine law. Yet man may grow complacent when he has realized such a state of development, relax his vigilant watch over self, and grow self-indulgent. In such a case conscience warns him that to continue in this course will be to penalize the higher self (Israel).

A nation or an individual becomes material-minded through concentration on worldly success or addiction to worldly pleasure. Any one who allows himself to live for the pleasure of the present moment needs to be taught the fundamental principles that underlie life at its best. He will then be able to foresee effect in cause, and will no longer wish to live for self alone. To live for self is to lose sight of permanent values and give no thought to the things of God. It is impossible for one who lives in this fashion to "put far away the evil day" when he shall reap as he has sown.

Self-indulgent, luxury-loving men and women give no heed to the logical outcome of their actions, but enjoy themselves in the way of the natural man as a matter of course. Lacking in imagination, they fail to look ahead and so "are not grieved for the affliction of Joseph." Joseph represents the faculty of imagination, which is quickened and active in the spiritually developing soul.

Temperate persons take thought for the future as well as for the present and are quick to recognize effects springing from given causes. Sojourners and pilgrims in the way of the Christ, they discard as useless baggage all that tends to retard their spiritual progress. It is not difficult for them to exercise self-restraint and self-discipline rather than give way to the call of the flesh.

Those who seek to express the Truth of Jesus Christ devote themselves to the interests of mind and soul rather than to the wants of the body. They care scrupulously for the body, but do not allow it to usurp more than its rightful share of time and attention. Man is Spirit, soul, and body, and he who disciplines himself under the divine law learns to dispatch his duty to the physical side of his being so as to devote most of his time and thought to the cultivation of the interests that endure.

Suffering in the flesh is of two kinds. The follower after Truth suffers in the flesh when he denies the appetites and desires of the "mind of the flesh." This form of suffering is temporary and leads to greater freedom from sense bondage.

The second form of suffering is experienced by the natural man who clings to the ways of sense, refusing to deny himself any of its pleasures. Since the body is really spiritual, not material, living according to the

flesh rather than the will of God results in inharmony and disease, and the body is robbed of its true heritage of spiritual substance. Physical suffering and death are the outcome of such a course when it is persisted in. The victim desires freedom from his enslaved condition and ceases to do the things that brought suffering upon him. Warning and guidance of this kind sometimes come too late to avail man anything, whereas the suffering that follows upon self-denial is salutary and timely.

Living up to the standard of Jesus Christ may sound impossible, but a consistent effort to do so is the most powerful aid in living according "to the will of God." To hold a definite goal before the eye of the mind is another aid to right and wholesome living. Working in this spirit is putting oneself in the ranks of the "living," who are quickened to spiritual consciousness.

QUESTIONS

1. What do the names Calneh and Hamath mean, and what do the cities represent?
2. What do Zion and Samaria symbolize?
3. What is the "evil day" that those in sense consciousness put far away?
4. Explain the suffering in the flesh that causes man to cease from sin.
5. Name two aids to temperate living.

Lesson 9, February 26, 1939

UNITY SUBJECT—*Faith Entering the Intellect Brings the Gift of the Holy Spirit.*

INTERNATIONAL SUBJECT—*Peter in Samaria.*—Acts 8:14-25.

14. Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15. Who, when they were come down, prayed for them, that they might receive the Holy Spirit:

16. For as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus.

17. Then laid they their hands on them, and they received the Holy Spirit.

18. Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money,

19. Saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit.

20. But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money.

21. Thou hast neither part nor lot in this matter: for thy heart is not right before God.

22. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee.

23. For I see that thou art in the gall of bitterness and in the bond of iniquity.

24. And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.

25. They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

GOLDEN TEXT—*Come ye, buy, and eat; yea, come, buy wine and milk without money and without price.* —Isa. 55:1.

SILENT PRAYER—*Through faith the eyes of my mind are opened to understand the Truth of God.*

The name Jerusalem means "habitation of peace," and the apostles represent the faculties of man actively employed in developing and realizing man's desires. The faculties are brought to their highest state of development when man is at peace inwardly and outward-

ly. Samaria (watch mountain) represents intellectual perception. The statement that "Samaria had received the word of God" means that man often perceives the truth of the creative word intellectually without setting his heart upon it or attempting to make it an active factor in his life. When faith and love (Peter and John) come into the intellect there is a stirring at the heart and man becomes wholly devoted to the cause of Truth (receives the gift of the Holy Spirit).

The laying on of hands is best understood in a figurative sense as the close influence of faith on the intellectual powers, whereupon the whole man is imbued with the Spirit of truth.

The name Simon means "hearing," and in this case represents the ambition of personality to handle the power of Spirit without paying the price through faith and love. Under the divine law power cannot be rightly exercised when divorced from these faculties, hence the rebuke called forth on Simon by the apostle Peter. The one whose mind is mercenary hears the voices of faith and love through a babel of selfishness, and the true tones are thereby obscured. Spiritual power cannot be bought and sold as one buys or sells a bag of grain or a cord of wood. Power is bought by a man without money and without price by means of devoted, persistent effort to be whole-souled and thorough in whatever he undertakes.

Personality uses power as its own peculiar asset, without acknowledgment of its source in God and without love of man to mitigate its weight. Dictatorial power is power divorced from faith in God or love for men. So used it ruthlessly destroys men or oppresses them in slavery.

At first thought it would seem as if Peter's repri-

mand of Simon were too severe for one who radiated faith and love in the Christ. However faith must be kept unpolluted by deceit and greed at all cost, for when these enter into it they corrupt it until it becomes unrecognizable as the substance of Truth.

As personality is ambitious for power regardless of the manner in which it is gained, so it seeks to escape the consequences of its deceit and material-mindedness through enlisting the efforts of faith in its behalf. Simon asked Peter to pray for him, that none of the things prophesied by Peter might come upon him. Simon really believed the gospel preached by Philip, but he was selfish enough to try to turn it to his mercenary advantage, and he lost sight altogether of the regenerating element in the Christ teaching.

Unselfish service opens the way for the descent of the Holy Spirit, and that Spirit cannot be realized by any one who has not overcome selfishness and self-seeking. When one's best efforts are spent in the cause of Truth, faith and love enrich the heart and permeate the intellectual perceptions. When their work in Samaria was completed, Peter and John returned to Jerusalem, preaching to many Samaritan villages on the way.

QUESTIONS

1. What does the name Jerusalem mean, and what do the apostles represent?
2. How does man receive the gift of the Holy Spirit?
3. Interpret metaphysically the laying on of hands.
4. Under what conditions is power rightly exercised by man? When is it oppressive and cruel?
5. Was Peter's reprimand of Simon too severe? Explain this point.
6. What is symbolized by the statement that Peter and John returned to Jerusalem from Samaria, preaching the gospel to many Samaritan villages?

Talents

BY EVELYN GAGE BROWNE

You have no talent? Say not so.
A weaker brother you can lift
And by your strength help him to go
Renewed and blessed—this is your gift.

No talent? Some one needs a word
Of courage, kindness, love, and cheer—
Which only you can speak—to gird
His spirit against grief and fear.

Yours is a special gift that none
But you can use. Oh, lift your heart!
So much of good will be undone
Unless you do your own great part.

You are God's helper day by day;
He comforts, guides, and speaks through you;
He needs just you in this blest way.
No talent? Oh, that is not true!

Silent UNITY

"Thy word is a lamp unto my feet,
And a light unto my path."

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

The emphasized idea in the Unity Healing and Prosperity Thoughts for this month is the Christ. The presence and power of the "Christ in me" is stressed, and many of our readers who have not opened their spiritual consciousness will need to have explained the difference between Jesus Christ and the Christ principle. Christ is the Scripture name of the perfect-man pattern created by God in the beginning, the "image-and-likeness" man.

This perfect-man pattern exists in the mind of God as the ultimate man, to be attained by every man in his evolution. God involves this man as the central idea in every man; man evolves the idea and thereby glorifies God and himself. God is Mind; Mind puts itself into an idea called Christ; Christ evolves that idea into man. Thus God becomes Christ and Christ becomes man, but it is all Mind developing its spiritual Word or Logos.

When God-Mind creates man, God submits all that man is to His Word in order that man may develop another consciousness of himself. Thus Christ is God. The mind picture of the perfect man, Christ, always shines within man's soul as the pattern for his guidance: "Christ in you the hope of glory." However we have to admit the possibility of man's becoming so interested in the work of evolving his soul that there is a temporary obscuration of the perfect-man idea. Then

the evolving soul falls away from the orderly process of evolution, and this is called the "fall of man."

However not all members of the race called man lose sight of the glorious ideal; some forge far ahead of the mass, and one especially, Jesus, attained the goal, putting on Christ. This glorified one became a co-worker with the primal God-Mind. He made a connection with the Father-Mind; and through this Mind those who have obscured the brightness of the Christ ideal forming in them are quickened spiritually and their orderly evolution is restored.

Jesus Christ forged ahead, becoming a co-worker with God-Mind; and it is through Him that we in our prayers and affirmations make a very definite unity with the Father, as He did. But we cannot escape the evolution of our own consciousness or soul. We bear the same fundamental relation to the Father principle that Jesus Christ did, and we must put on Christ as Jesus did, through good works. Jesus evolved into Christ: submitted His personal ego to the Father until He could say, "I and the Father are one."

Those who have had experience, like Paul, tell us we must "put on Christ," "let Christ be formed" in us, follow the urge to attain the same state of mind that Jesus attained. Think of yourself as a centralized light shining in a blaze of glory. Etheric radiations are omnipresent, according to science. The more interior radiation, Spirit light, is always here; we have within us the spiritual I AM, the Christ, that will blaze forth when we glorify it with our word. Paul says in Colossians that this is "the mystery which hath been hid for

ages and generations."

Then let us all let our light shine, as commanded by the Master, and through Him come into conscious unity with creative Mind.

Jesus did not pray for light and glory for His disciples alone but for you and me. Read the 17th chapter of John, in which He prayed:

"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one."

HEALING THOUGHT

In the presence and power of Christ in me I decree perfect health for myself and all men.

PROSPERITY THOUGHT

In the presence and power of God's omnipresent substance I decree that my supply be made manifest.

(Use from February 20 to March 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

YESTERDAY I sent you a telegram asking you to help me throw off the fear of a great physical untruth that had bound me for a week. I just could not handle the problem alone, and it seemed to be gaining on me daily. Mine was a case that not even the best of medical men would commit themselves on. Yet just ten hours after I sent this message to you I was completely relieved. I don't have to say "God bless you," for I know that He does.—*C. O. A., Cincinnati, Ohio.*

I WANT TO tell you about my little grandson B——. One year ago last July he had infantile paralysis. I wired you dear good people immediately. B—— had a marvelous healing. He has just visited me and he is perfect —no bad effects whatsoever. I want you to know again and again how thankful and grateful I am to God and to you for your help.—*E. E. J., San Francisco, Calif.*

MY WIFE and I want you to know that we are deeply grateful for your prayers. She was told she must have a tumor removed, but shortly after we wrote to you she became conscious of some change taking place, and on going to her doctor was amazed to hear him say that

there was no evidence of a tumor and absolutely no need for an operation. You can imagine how happy we were. We are inclosing a small offering. Please God, we shall soon be able to help your wonderful work much more. We should love to help very much.—*Mr. E. B. M., Livermore Falls, Maine.*

I WANT TO thank you for your prayers. When I posted the card to you asking for help for my daughter, she was in the hospital with a temperature of 102. The doctor thought she had tubercular peritonitis. I was beside myself with fear and was not able to conquer it. As I dropped the card in the box the verse "Before they call I will answer" came to my mind and I felt easier right away. When I called the hospital that same evening my daughter's temperature had been normal all day and has been since, and yesterday she entered junior college in the best of health. I do thank you for all the loving help you have given me many times.—*M. A. O., Pine, Calif.*

IN YOUR letter to me you stated that as soon as there were results from your prayers I was to notify you. The doctors said that my case was hopeless, but I am able to write this letter and tell you myself that I am as healthy a man as any one. I thank God for the mercy He has shown me through you.—*J. R. S., Fort Bliss, Tex.*

I TELEGRAPHED to you asking for your prayers joined with mine during an impending siege with the dentist. After taking an X ray he had been positive that one of my teeth must come out; he could not possibly deaden the nerve enough to fill the tooth. Well, I have just come from a forty-five-minute operation during which I felt no pain at all, and as a result I still have my tooth. It is filled and promises a long life of usefulness. The dentist regards the operation as a miracle. I am inclos-

ing a love offering in token of my appreciation, every dollar of it blessed to serve your good work. Thank you again.—*P. E., Norman, Okla.*

Filled with Plenty

DURING the month of July I asked that you pray with me for a political position for which I was aspiring. Within two weeks after having made such a request I was appointed. What a demonstration of faith, and how I do thank you. Words fail me when I try to express appreciation. Again I thank you.—*J. S. W., Philadelphia, Pa.*

ABOUT a week ago I wrote to you asking for prayers that my husband might get work. At the time I wrote that letter my husband was out looking for work. I mailed the letter to you, and when my husband came home a little later in the day he had obtained a job in the largest meat market in the city. We are so thankful to God and you.—*N. E., Akron, Ohio.*

PLEASE ACCEPT our thanks for your prayers for prosperity in our home. We have been wonderfully blessed since I began to use the prosperity bank. My sons and daughters are all employed, and through your prayers and the study of God's word we have learned to look to Him as our unfailing resource.—*R. E. H., Monrovia, Calif.*

SOME TIME ago I wrote to you asking for prayers for my husband in relation to a position that he had in view. I am glad to tell you that he was chosen from among forty applicants. We are grateful for your loving prayers and for the inspiration Unity is to us.—*Mrs. G. N., Chicago, Ill.*

MY OLDEST brother lost his mind, went instantly insane, and tried to do away with his wife and himself. I wrote to your bank department explaining my delay in not sending in my remittance, but I did not write to Silent Unity, for at the time I was unable to send a love offering. In a few days I received a lovely letter from you saying that Silent Unity was working and praying for my brother. The result was astounding. My brother was committed to an insane asylum for a year but was released in less than three months. He is at home, and the bank he was with for thirty years is taking him back. Surely God does answer prayer. My heart is full of joy and thanksgiving to Him and to you, who so faithfully give of your time with love and devotion. So please accept this offering as a small way of showing you my appreciation.—*F. K. D., E. Orange, N. J.*

RECENTLY I sent in my prosperity bank savings. Now I must thank you for your co-operation in prayer as I received a raise in pay while others were cut. I was discouraged many times, doing my work well for three years without any prospect of a raise; but I put the problem in God's keeping, and out of the blue came my raise. Praise God! This position is also mine through prayer. All this came to me during my bank drill. I shall always read your literature and will never be without a bank.—*H. R., New York City.*

PLEASE send me another bank. Each bank that I have used has been a very definite steppingstone toward the realization of the all-sufficient love of God. I am indeed grateful for your prayers and your loving ministry at all times.—*Miss M. C., Little Rock, Ark.*

Search the Scriptures

THE Correspondence School lessons on *Lessons in Truth* have been of incalculable benefit to me mentally as well as spiritually. I thoroughly enjoyed doing them. You have been very patient with me and encouraging, and I cannot thank you enough; but I know divine intelligence sees and knows and will give you your reward a hundredfold.—*A. K., Jamaica, B. W. I.*

I WANT TO thank you for the way you corrected my correspondence school paper. You do not know how much it means to me. Your annotations are good, and I certainly appreciate them and want them.—*R. L. C., Warren, Ohio.*

INCLOSED is my paper on the 3d lesson of the second correspondence course series. I do thank God and Unity for these very helpful lessons and for your kind letters and instructive annotations.—*E. S., Moordown, Bournemouth, Hants, England.*

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My Help Cometh from Jehovah

Unity Daily Word is a great help to me and so often proves to be the very thing I am in need of. When doubts and problems arise I pick up the magazine and find what I need. I feel God near at once, ready with His help. May God bless you in all your work.—*Mrs. M. S., Yorks, England.*

THE BOOK that I recently ordered, *Prosperity,* by Charles Fillmore, has been received, and I find it even a much greater help and joy than I had anticipated. It gives a mental and spiritual stimulus and opens one's eyes to the real attainment of God's promises. I am very grate-

ful to Mr. Fillmore for having written it.—*Mrs. E. M. H., Phoenix, Ariz.*

THANK YOU very much for *Progress* magazine and the good work it is doing for the youth of today. I subscribe to it for my daughter, but I read it myself from cover to cover and enjoy every page of it. Blessings.—*Mrs. E. B., Leatherhead, Sur., England.*

Free from Cares

I WAS troubled a long time about a debt of one hundred dollars. I had prayed earnestly about it, always giving thanks for the amount of it, and blessing the channel through which it would come. Last Saturday we paid that bill, and the channel was the finest part of the demonstration. We were very happy to pay the debt and be free. I shall always remember the experience and know that God answers our prayers.—*L. W., Mt. Pulaski, Ill.*

I WISH TO state that on May 30 I wrote to you asking if you would pray for me so that I could quit drinking, and since I wrote you I haven't had any desire to drink at all. Thanks to you, I know that I am completely cured now.—*T. R. V., Olympia, Wash.*

He Is My Refuge

SOME TIME ago my son wrote to you asking for prayers that he might pass a term examination in which he failed last spring so that he might continue with his class this season. I am glad to report that he passed with considerable credit to himself. I am inclosing a love offering in appreciation of your help.—*Mrs. W. H., Webster Groves, Mo.*

JUST A WORD to tell you we have our little dog with us again. We found her on Saturday, before my letter could have reached you. I know God took care of her. She had a rope around her neck, so I think she had been tied up but finally had chewed the rope off and come home to my son. Please accept my thanks, and may God bless you in your work of helping to make us happy. —*F. M. S., Irvington, N. J.*

Love One Another

ABOUT a month ago I wrote to you asking you for prayers and help in getting justice from our superior and harmony in our office. Thanks to you, we are having perfect harmony and getting more consideration all the time. Your prayers have been a great help to me. You may discontinue them, as they have been completely answered.—*Mrs. E. L. B., Oklahoma City, Okla.*

Unto Us a Child

I JUST CAN'T begin to tell you of the happiness that has come to my wife and myself. First of all, do you remember the baby we were expecting? Well he arrived on the 22d, and he is the sweetest fellow you ever saw. On the same day that I received your letter I got one telling me to report for work on a teaching job the following day. How thankful I am to God and to you for all our blessings.—*W. S., Springfield, Ohio.*

I HAVE had my name on your prayer list during pregnancy, and I am very thankful to report that my prayer was fully answered. June 23d was the birth date of my perfect baby daughter. Delivery was short and easy, only three hours, and I had thoughts only of peace, joy, and love. My baby now weighs ten pounds and four

ounces and has been perfectly healthy and happy since birth.—*Mrs. G. D., Denver, Colo.*

Father, I Thank Thee

LAST March my daughter and I were very unhappy and we turned to Unity for help. We needed a home where we would have more sunshine and flowers. Soon a minister whom we had known for some time wrote to us saying that a cabin near him was to be vacated soon. We rented it, and in the spring the flowers came up everywhere. It was our dream of home, and did we enjoy it! We thanked God every time we looked at the flowers, and we are very grateful to Unity for helping us find such a beautiful place to live. We can see the sun rise and set here in these mountains, all blue and gold. My daughter's health has improved. Your prayers have meant so much to both of us, and we thank you again. —*Mrs. E. C., Denver, Colo.*

Give unto the Lord

YOU WILL find inclosed my tithe for the month of August. It is again a pleasure and a privilege to participate in the grand work you are doing, and may God bless you more and more each day. I do appreciate your helpful prayers very much, and during these trying times when so many, their faith and hopes shattered, are the victims of unemployment, one must draw more and more on the power within to keep from being drawn in also. Your prayers have helped very much to keep me on the upward path, and I am sincerely grateful. God bless you, and may your messages of Truth reach all those who are so desperately in need of this help.—*A. J. W., Collinsville, Ill.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I do not know what I am going to do. It seems that no matter how hard I study Unity, keep my conversation positive, and keep faithful to the prosperity bank drill and my offerings, as time goes on my affairs grow worse and worse; and I don't know why. Can you tell me?—*Question answered by Silent Unity.*

We are inclined to think you are exerting your efforts in the wrong place, striving in the wrong direction. Study is good. Regular habits of life are good. Faithful contribution of one's substance to God's work is good. But before these there must come the inner work of the Spirit. It is not through might nor power, not through regular habits of life, not through giving of one's material substance that the blessing of God is to be obtained. It is through the unfailing recognition of His omnipresence that you will find the desires of your heart.

Financial worries are not a part of the kingdom of God. As human beings we know how other human beings feel toward seeming reverses; but the kingdom of God is within you, and as you realize this mighty truth you will find that the manifestation of the kingdom's riches is yours.

We are praying with you, but it is God—not we here in Silent Unity—that is your source of supply, your fount of wisdom, your unfailing counselor. Look to Him; He abides in the very depth of your own being. You are one with Him, and because of this your seeming burden will disappear when you cast it fully upon Him.

You will know that your daily supply will come forth. Let it come in whatever way He is pleased to send it. Do not fix your attention upon any certain way and thus bar all other ways.

We bless you for every effort you are putting forth. Not one will be in vain, but the one thing yet needful is to trust God fully, whatever the appearances in the outer world may be.

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I have a great desire to help other persons, especially my own dear ones, but I seem to have little success in helping them. They need help very much. I worry about them and I grieve for them. They either can't or won't accept my offered help, and I do so want them to be happy and prosperous. What shall I do?—*Question answered by Silent Unity.*

Your desire to help others is indeed God-given. Jesus' desire to help others was God-given, and He carried out this desire in every activity of life. As He went about helping others He was not anxious for them, neither was He sad for them. He did not deprive Himself for them and He did not refuse them His loving service. Jesus was calm, poised, wise, and uplifting. He used good judgment, love, and wisdom in all that He did. He was never anxious about others, confused, or disturbed in any way.

Jesus was able to act in this way because He knew that He and the Father were one and that He was the Son of God sent by the Father to do the Father's work. He knew that the Father was working in and through Him to accomplish His perfect work.

If you will turn completely to the Father and realize, as Jesus did, that it is not your personal responsibility to your dear ones to direct their lives or to live for them, you will become a greater blessing to them and will find

peace and joy for yourself. God is working in their lives to bring about good, just as surely as He is working in your life. God created them and His will for them is all that will contribute to their highest good and happiness. His love comprehends their needs and knows what is best for them at all times. We, in our human limitations, may think we know what is best for ourselves or for another, but we must remember that God is all-wise. He knows what is best for each of us. Therefore you can be a greater blessing to yourself and dear ones if you will release all to the Father and let His will be done. He who had the wisdom to plan this universe and to create mankind also has the wisdom to guide and direct and to bless those who turn to Him and believe in Him.

Let your desire to help others in an outer way inspire you to live Truth to the best of your ability. As you endeavor to set forth the principles of Truth in your own life, you will become a shining example to others, as Jesus was to His followers. Learn to bless others silently by beholding the Christ in them. When a dear one comes to mind, instantly release him to the Father, and see him filled with wisdom, light, love, and understanding. In this way you will help him to become spiritually independent, to rely upon his own innate ability and express his true Christ self.

Do not be anxious about the lives of others. Remember Jesus had faith in God to bring about good in the lives of others. He was not anxious, for He trusted God completely in the face of every appearance. Your true satisfaction and peace will come when you give up all thought of worry and impatience and allow God to work fully and completely in the lives of His children. Then God's peace, poise, love, harmony, and light will shine through you as a blessing to all the world.

Creation's heir, the world,
the world is mine!
—Goldsmith.

Have you ever thought about the fact that your world is bounded by your thoughts and that you need not therefore confine yourself to a world of small dimensions? And what a place of joy and richness you can make it! An article in February *Unity Daily Word* called "Adventuring Spirit" tells you of new paths and new horizons that await you. It challenges you to send your thoughts into wider realms, there to garner treasures that will enrich your soul with strength, beauty, and understanding.

Some years ago a character that was well known to radio listeners in the Middle West was "Hilde," a lovable Swedish girl impersonated by Beatrice Swanson Chesebrough. Now Mrs. Chesebrough again presents Hilde to the public, this time in a serial in *Progress* magazine. Hilde has her problems in this story, but from her beloved sister-in-law she learns how to meet them through the use of Truth, and she finds friends and true happiness in America, the land of her adoption.

"The boy is no good." This was the judge's honest opinion of thirteen-year-old Dennis Martin who from time to time for more than a year had been brought before the court for one offense or another. His latest

was for the theft of a set of tools from Ralph Weston's car. But beneath the boy's hardened expression and defiant attitude Ralph Weston glimpsed the mighty power for good that love and guidance could bring forth, and so he insisted that the court parole the boy to him. Was his faith justified? Read the results in "The Transforming Power of Love," a true story by Elizabeth Gregg in a February issue of *Weekly Unity.*

An executive was wondering why no salesmen came around when he needed goods so badly. His friend said: "I needed an adding machine. I gave my order to a James Wilson although I had never dealt with him before. He was the only salesman that came, the only one." James Wilson just missed being one of the salesmen who did not call. He had begun to believe like the others that business was in a slump and that a salesman was wasting either gasoline or shoe leather in making a call. Then something happened to change his view and his luck. Read G. E. Wallace's story "He Didn't Believe It" in February *Good Business.*

Saint Valentine's Day had a special significance for the Andrews family. Besides being Mother's birthday it was also the day on which Dad and Mother had been married. The twins, Jason and Janet, planned to give Mother a lovely pair of candlesticks to match the desk that Daddy had selected for her. The only trouble was that the candlesticks would cost $1 apiece; and how were the twins to earn that amount by February 14? Anne M. Halladay tells how they managed it in the *Wee Wisdom* story "Twin Candlesticks," a story that brings boys and girls a fine lesson in co-operation and sharing.

ARE YOU POSTPONING YOUR GOOD?

Many a person spends his life dreaming about the things he will do by and by. When he has more time, he promises himself, he will take up some study to improve himself.

Are you putting off your study of Truth to a more convenient season? Not in the shadowy, uncertain future, but right now, today, begin making your dream come true. You can study Truth right in your own home and have the supervision of teachers at Unity headquarters by enrolling for Unity's home study course.

This course gives you a thorough and systematic training in the principles of Truth, which when faithfully applied to your everyday life and affairs will bring about many happy changes.

Write for a folder giving full details about the home study course. This will put you under no obligation to become a student. Direct your request to Unity Correspondence School Department, 917 Tracy, Kansas City, Missouri.

PRISONERS ASK FOR LESSONS IN TRUTH

Not long ago Silent-70 had a letter asking for four copies of *Lessons in Truth* in Spanish to be sent to the Mexican inmates of a state prison. The letter said that *Lessons in Truth* was the most highly prized book in the prison, that the men took their copies home with them

when they went out on parole, and that the chaplain pronounced the book one hundred per cent good for any one to read.

Silent-70 is the missionary department of Unity School. Its work is to supply Unity literature without charge to inmates of prisons and other institutions the world over and is made possible by the generosity of Unity friends who send love offerings to help spread the gospel of Truth.

HOW TO GIVE LASTING HAPPINESS TO OTHERS

There are many ways of bringing joy into the lives of others, but you can give them lasting happiness only by helping them to get a new outlook on life. Give your friends the opportunity to know and study Truth and you open the way for them to find it.

Through the Help-One-A-Month Club many persons are bringing lasting happiness into the lives of their friends. Each member pledges himself to send at least one Unity subscription a month to some friend. Thus in a year's time he helps twelve persons to find the Truth way of living. Membership in the club is open to Unity people everywhere. There are no dues. If you want to become a member just write to the Club and let *Unity* magazine be your first gift subscription to a friend. Address your letter to the Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

CALIFORNIA

Alameda—Alice Hopkins (LT) Unity, 1300 Grand; Alma Morse, Unity, 1300 Grand

Bakersfield—Della Shutts, (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Compton—May Butterworth (LT) Unity, 829 E Compton

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Truth Cen, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen and Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 1916 Glen Haven Drive

La Crescenta—Norma Knight Jones (LT) Unity, Women's club

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Ernest C. Wilson, Christ Church, Unity, 707 Tremaine; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 406 R K O bldg; Nannie B. Highnote, Unity, 1532 Wilshire

Oakland—Rose Emery, Unity Cen, Ebell Club bldg

Pasadena—Lily Stack, Unity, 11 N Oak Knoll; Gertrude Hall (LT) 11 N Oak Knoll

Richmond—Beulah Tiller, Unity, 146 2

Riverside—Katherine Sweaney, (LT) Unity, 3639 8

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post; Rose Emery, Unity, Western Women's Club

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, Platt bldg

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Ft Lauderdale—Margarete Suck (LT) Unity, IOOF hall

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 804 Pippin

Lakeland—Ida Decker (LT) Unity, New Florida hotel

Miami—May Stoiber, Unity, 128 S E 3d

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore, Laura Hyer, and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

GEORGIA

Atlanta—Mary Fullenlove (LT) Unity, Atlantan hotel

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. and Ann Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 159 N State; Margaret Halsey (col) (LT) Unity Study Cl, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study Cl, 503 E Maywood; Mabel Daughtry, Unity Cl, 210 S Garfield

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity Study Cen, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Indianapolis—Murrel Powell Douglas, Unity, Century bldg

Kokomo—Norman Simpson (LT) Unity Study Cl, 523 S Washington

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2 Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, 620 Badgerow

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Frederick E. Andrews, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell

Louisville—Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Rhoda Belknap (LT) 823 Perdido; Mrs. E. Norton White (LT); Mrs. W. B. Warren (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt, Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Dudley Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Unity Classes, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg; Martha Fishburn (LT), Besse Otto (LT) Unity, Maccabees bldg

Flint—Edmund Risk (LT), Unity, Dresden hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffet, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

St Paul—Hazel Risk (LT) Unity, 356 Cedar, Met Bank bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity Soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S S Unity Cen, Jewell bldg

Springfield—Marian Hoagland (LT) Unity, Hawver bldg

St Joseph—Rex Morgan, Unity, 12 and Felix

St Louis—Fred and Hilda Eilers, S S Unity Cen, 6100 S Grand; Elsie Abbott, Unity Soc, 230 Shubert theater; Mabel Hess Kaye (LT) Unity Soc, 230 Shubert theater; Florence K. Brummer (LT) Unity Study Cl, 5440 Neosho

MONTANA

Billings—Mary Wessel, Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, Y M C A

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Iva Woods (LT) Unity, Peterson bldg

Omaha—Mabel Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity Study Cl, 33 Gates

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, 419 S Broadway

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Ella Richards, Unity, 414 Delaware

Elmira—Elise Rosenburg (LT) Unity, Mark Twain hotel

Freeport—Marion Rodgers (LT) Unity, 102 N Grove

New York—Georgiana Tree West, Unity, Waldorf-Astoria; Richard Lynch, 180 Central Park So; Crichton Russ (LT) Unity, 33 W 39; Nana Sutton (col) (LT) Unity Study Cl, 2 W 130

Rochester—Estelle Key, Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca

Syracuse—Raymond Barker (LT) Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, Y M C A

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—Jessie Maloney, Unity, 203 6 st NW

Cincinnati—Margaret Norwood, Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6

Cleveland—Earl Anthony, Unity, Hotel Cleveland

Columbus—John G. Coulson (LT) Unity, University club bldg; Ethel Lieberman (LT) University club bldg

Dayton—Ethel Crouch, Unity, Dayton Industries bldg
Hamilton—Louise Tahse, Unity, 117 Ross
Lima—Lillian M Matthews (LT) Unity, Cook Tower
Marion—Fannye Treaster (LT) Unity Cl, Harding hotel
Springfield—Fannye Treaster (LT) Unity, Arcade hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl Bank Bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Zanesville—Fannye Treaster (LT) Unity Cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 N W 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St James hotel
Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Taylor; Minerva Neudigate (LT) Unity, 609 Madison
Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity Cl (col), Odd Fellows' temple
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3
Yakima—Christopher Scott, Unity, Wilson bldg; B. Scott (LT) Unity, Wilson bldg

WISCONSIN

Beloit—Bonnie Brown (LT) Unity, 1347 White
Milwaukee—Guy Mallon, Unity, Commerce bldg

CANADA

Calgary—Nora Elliott, Unity, 221A 8 ave W
Regina—Russell Kemp (LT) Unity, Drake Hotel
Winnipeg—Edna Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place
London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

HAWAII

Honolulu—Marie Handly, Unity, Boston bldg

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES

ALABAMA

Birmingham—Unity Cen, Massey bldg

ARIZONA

Phoenix—Cen of Spiritual Education, 372 N 2 ave

CALIFORNIA

Berkeley—Christian Meta, 1176 Colusa
Burlingame—Meta Cen, 217 Primrose
Fresno—Unity Cen, 15 N Fulton
Hollywood—Truth Cen, 1643 Cherokee; Elberta Willis, 1706 N McCadden Pl
Los Angeles—Unity Cen, 2801 S Rimpau; Unity, 1684 W Adams; Christian Unity, 611 S Kingsley Drive; Fowler Bros, 414 W 6; Bullocks; Advance Bk Co, 628 W 8; May Co, 8 & Hill; Mamie Dean, 1129 S Catalina; Truth Chapel, 268 S Serrano
Oakland—Truth Cen, 3006 Fruitvale H. C. Capwell & Co; Christian Assb, 1800 Alice; Unity, 5365 Bond
Palo Alto—Christian Assb, 345 Embarcadero
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
Sacramento—Church of the Truth, 1415 27
San Diego—Unity, 1017 7
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20 and Capp
San Jose—Christian Assb, 72 N 5 & 1305 Lincoln; Meta Bookshop, 80 E San Fernando
Santa Barbara—Truth Cen, 227 E Arrellaga

COLORADO

Denver—Publication Bk st, 514 15
Pueblo—Divine Science, 520 W 11

CONNECTICUT

Hartford—Unity, 926 Main
New Haven—Unity, 1151 Chapel
Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I NW; Truth Cen, 1718 K NW

FLORIDA

Daytona Beach—Church of Divine Sci-

ence, Palmetto club; Unity Cl (col), 745 Marion

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Champaign—Viola Edwards, 205 E Stoughton

Chicago—Unity, 116 S Michigan; South Side Cl (col), 4307 S Mich

Decatur—Unity Cen, Women's club bldg

INDIANA

Muncie—Unity Cen, Kirby hotel

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 101 S Troy

MINNESOTA

Duluth—Truth Cen, 215 W 2

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Unity, Pittsburg blk

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 335 W 1

NEW JERSEY

Atlantic City—Temple of Truth, 1325 Boardwalk

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Flushing—Klaus, Renee, 4319 Byrd

Jamaica—Unity, 89-39 163

New York City—Meta Home Book Shop, 56 E 55 st; New York Cen of Truth (col), 2523 7 ave; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 11 W 42

Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, Beaux Arts bldg

OKLAHOMA

Oklahoma City—Divine Science Rdg Rm, Liberty National Bank

Tulsa—Unity Rdg Rm, 412 National Mutual bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

Harrisburg—Unity (col), 602 Briggs

Philadelphia—Chapel of Truth, 117 S Broad

West Chester—Christ Truth Ministry, 132 W Market

TEXAS

Austin—Truth Cen, Driskill hotel

Ft Worth—Nell Truesdell, Dan Waggoner bldg

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5; The Bon Marche

Spokane—Church of Truth, 1124 W 6; Meta Book Shop, 821½ 1; Unity Bookshop, Radio Central bldg

Tacoma—Truth Temple, 902½ N 2

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Brisbane—Truth Cen, Albert House

Sydney—G. Malm, 308 George; New Thought Cen, The Block, 428 George

CANADA

Calgary—Church of the Truth, 105 A 8 ave W

Edmonton—Unity Cen, Empire blk

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, Drake hotel

Saskatoon—Unity Cen, Grain bldg

Toronto—Unity Cen, 765 A Yonge; Unity Fellowship, 22 College

Vancouver—Meta Cen, Hotel Georgia

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Bascombe, Hants—E. Quinion, 20 Gordon

Easington Village, Durham—Thomas W. Merrington, 11 Sea View

Leicester—Emma Dansan, 98 Kedleston rd

Liverpool—Unity Cen, 125 Mt Pleasant

London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WC1; International Thought Alliance, 1 Henrietta st

Manchester—Truth Cen, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

NEW ZEALAND

Auckland—Mrs. A. H. Chambers, 16 Pentland ave, Mt Eden

SCOTLAND

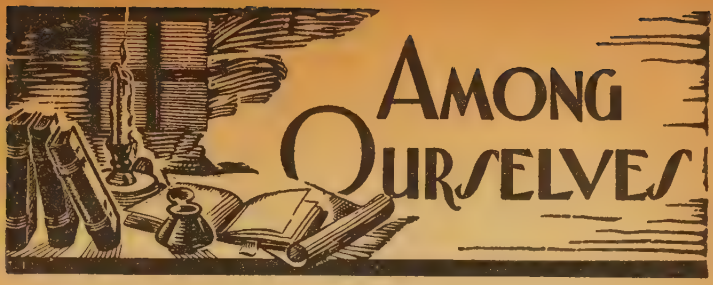
Glasgow—Prae Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Johannesburg—School of P C, 12-14 Wimpole Chambers, Bree and Kruis sts

WEST AFRICA

Nigeria—Unity Cl, Edibe-Dibe Road, Calabar; Truth Study Cl, Item Ovim NER



Will You Do Your Bit?

One of the things that we want to do in celebrating Unity's Golden Half-Century is to double the number of subscribers for *Unity* magazine, which will be fifty years old in April. We can do this if every *Unity* subscriber will send at least one gift subscription to some friend. Among your friends and acquaintances is there not one who would be greatly helped by the message of *Unity* magazine? Will you do your bit by sending him a subscription? *Unity* will come to him one year for $1.

The Return of an Old Friend

For some time we have been out of the book *The Journey of Jesus,* by Ellen Conger Goodyear, but we are glad to announce that it is now back in stock. You will remember that this book gives you in the words of the New Testament the life of Jesus in unbroken sequence from the day He began His ministry until it was climaxed on the cross. This book is bound in dark-blue cloth, priced at $1.50 a copy.

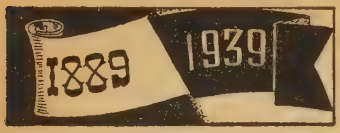
A Monthly Valentine

If you really want to make some child happy on Valentine Day send him a subscription for *Wee Wisdom*

magazine. Instead of one valentine he will receive twelve, one for each month in the year. Besides bringing him stories, poems, pictures, puzzles, games, cutouts, and fascinating things to do and make, *Wee Wisdom* directs his thinking and his conduct in the most helpful way. Thus it is sure to please not only the child but his parents. *Wee Wisdom,* the valentine that comes once a month for a year, costs only $1.

Special Number of Unity *Magazine*

Unity magazine will be fifty years old in April, and although its birthday is still



two months off, big preparations are under way to make the anniversary number the most attractive one in its history. Here are some of the things that will add interest to the April number: There will be an article by Charles Fillmore on "The Future of Unity." The magazine will have a special anniversary cover; it will be larger by thirty-two pages. Unity readers have been asked which articles appearing in it during the fifty years of its publication have brought them the most good. The most popular of these articles will be reprinted.

Making Your Prayers Effective

Sometimes people write us to ask, "What is the best way for me to pray? How can I make sure that God hears me?"

Our answer is that the surest way to contact God is through the "silence." Each person may have his own particular way of prayer, but within himself, deep in the heart of his own consciousness, there is a place of stillness, of communion with God. This inner temple is opened to the person who has learned the art of silent meditation.

That is why Unity's small book *The Silence* is among our most important publications. In clear, simple language it explains how to enter the silence, what to think about, what results to expect. If you want to make your prayers more effective, we recommend this book to you.

This Book Now in Flexible Binding

For some time we have had the book *All Things Made New* only in cloth. When it

is reprinted about March 1, it will be brought out in a lovely black flexible binding as well as in dark-green cloth. *All Things Made New,* by Frances W. Foulks, is the only Unity book that consists entirely of meditations. There are forty-nine of them, all beautiful and inspiring. If you want to renew your mind, quicken your body, and readjust your affairs, you will find spiritual help in this book.

New Dutch Translation

One of the Unity greeting booklets, *The Great Helper,* by Dana Gatlin, has been translated into the Dutch language. This translation is the work of Mr. I. de Vries, who writes that it was received by Dutch readers with much joy. Mr. de Vries not only did the translating but also had the book printed. It is priced at 10 cents, the same as the English version. Tell your Dutch friends that Unity School has it in stock.

Is Thankfulness Only a Religious Duty?

"Aside from the feeling of religious duty, why should we be thankful for what we have

and express our thanks often?" This question is answered in Lesson 7 of Charles Fillmore's book *Prosperity,* suggesting to you a new reason for cultivating a thankful spirit. "God Has Provided Prosperity for Every Home" is the inspiring title of this lesson, which is so rich in inspiration that were it the only lesson in the book it would still be worth the price that you pay for all twelve lessons.

Observe Lent This Helpful Way

Remember that Lent begins February 22. This year set

aside time during Lent for a study of Ernest C. Wilson's *Master Class Lessons.* This book explains how Jesus could bless, heal, and prosper as He did, and how you can express the same power. Taken up at the rate of one lesson a week, the six lessons just fill the Lenten period and leave four days before Easter for review.

Denying yourself some little pleasure at Lent is good; and when you add to such denial the positive study of *Master Class Lessons,* this Lenten season will mark real spiritual advance for you.

All six *Master Class Lessons* are published together in one standard Unity book. Each lesson has meditations and questions to help you get the most from it.

What Is Nonresistance?

Is nonresistance merely a following of the line of least resistance? Or does it demand greater strength than resistance? Jesus taught nonresistance, and Imelda Octavia

Shanklin regards it as such an important subject that in her book *What Are You?* she gives eighteen pages to its discussion. Each page will richly repay you for the time you spend on it, and this is true of all the 150 other pages in the book.

Readers "Take Over" Progress *Magazine*

You will like the novel plan of February *Progress*. A whole section is prepared as

though the readers had said to the editors: "See here, you have been telling us how to use Christianity in a practical way for a good many years. Now give us a chance. Let us tell you how *we* are using these ideas that you have given us and what they have done for us!"

Almost half of February *Progress* has been devoted to letters from readers. Here you will find recorded the result of one person's efforts to use Truth in overcoming lack; another's in overcoming ill-health. Everywhere are ideas you can use too, because they have been tested in the sort of situations that come up in all our lives. *Progress* is $1 for a year's subscription.

Beginners Need This Booklet

For those friends or relatives who are feeling about for their first firm ground in the study of Truth, Charles Fillmore's *Directions for Beginners* is helpful. This booklet gives a brief explanation of what practical Christianity is and does, and it outlines the first simple steps to take in using Truth.

In March Unity

In *Unity* next month Louise Carroll brings you "Out of the Shadows," an article that will teach you how to practice true forgiveness; how to find something to love in every person, even in one who seems to be your enemy.

In the same issue Dr. Richard Lynch will have "Your Kingdom of Happiness," in which he shows you how to transform your daily life into a rich and joyous experience.

The second installment of Stella L. Terrill's series "Open That Door," will be published in March under the title "To Health." There are seven parts in this serial, and a subscription for *Unity* entered now will bring a friend the complete serial besides the special articles already mentioned. A year of *Unity* is only $1.

UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again — flexible $2; cloth	$1.00
	Directions for Beginners — *Spanish*, $.10; *German, English*	.25
	*God Is the Answer — flexible $2; cloth	1.00
	Lessons in Truth — flexible $2; cloth	1.00
	Lessons in Truth — *Italian*, $.75; *German, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore — flexible $2; cloth	1.00
	Lovingly in the Hands of the Father — flexible $2; cloth	1.00
	Master Class Lessons — flexible $2; cloth	1.00
	How I Used Truth — flexible $2; cloth	1.00
	How I Used Truth — *Italian, French, German*	.75
	*New Ways to Solve Old Problems — flexible $2; cloth	1.00
	Working with God — flexible $2; cloth	1.00
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
On Healing	Christian Healing — flexible $2; *English* or *German*, cloth	1.00
	Divine Remedies	.50
	Truth Ideas of an M. D. — flexible $2; cloth	1.00
	You Can Be Healed — flexible $2; cloth	1.00
For the Home	Meatless Meals — cloth	1.00
	Science of Food and Cookery, The — cloth	2.50
	You and Your Child — flexible $2; cloth	1.00
Inspirational	As You Tithe so You Prosper	.50
	Finding the Christ — *German, Swedish, English*	.25
	Have We Lived Before? — flexible $2; cloth	1.00
	Inner Vision	.50
	Mightier than Circumstance — flexible $2: cloth	1.00
	Open Doors — flexible $2; cloth	1.00
	Prosperity — flexible $2; cloth	1.00
	Sunlit Way, The — flexible $2; *English* or *German*, cloth	1.00
Devotional	All Things Made New — flexible $2; cloth	1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Journey of Jesus, The — cloth	1.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis — flexible $2; cloth	1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections — cloth	1.00
For Advanced Study	Christ Enthroned in Man — flexible $2; cloth	1.00
	Selected Studies	.50
	Talks on Truth — flexible $2; cloth	1.00
	Twelve Powers of Man, The — flexible $2; cloth	1.00
	Usable Truth — flexible $2; cloth	1.00
	What Are You? — *German* or *English*, cloth	1.00
Greeting Booklets	Great Helper, The — *English or Dutch*	.10
	Holy Bread	.10
	*Joy Cometh	.10
	*One Perfect Gift	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	Twenty-Four Golden Hours	.10
	Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmy Came Through	.50
	*Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

How to Draw Your Good to You

How much time do you spend each day in meditating upon God's goodness, in consciously loving and blessing the heavenly Father? "It will surprise you," says Charles Fillmore, "that just thinking about God will draw to you the things you want and expect and bring many other blessings that you had not even thought about."

The Prosperity Bank drill will show you how to meditate, how to direct your thoughts daily toward God and express your faith in His loving care of you. If you will earnestly apply the underlying principle of the drill, you will hasten the coming of the blessings that are in store for you. As you meditate day by day, drop a coin into the Bank for the purpose of sharing Truth with others. Praying and sharing are steps toward a demonstration of prosperity.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to give me a daily blessing for prosperity. I will use the bank seven weeks and save $3 to send a year's subscription for *Unity* to each of these friends.

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

My name .....

Street .....

City and State .....

U-2-39

How I Used Truth

(Formerly *Miscellaneous Writings*)

• • • H. Emilie Cady brings you in this book the results of actual tests that she made in her own life and affairs when faced by negative conditions that tried her very soul. The methods that she used will work for you too because they are based upon unchanging principles.

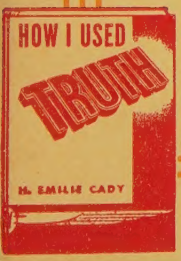
Test Them for Yourself

Are you attempting to shape another's life according to your own ideas, but without success? You will find help in the chapter "Loose Him and Let Him Go."

Do you find it hard to demonstrate your supply? Study the chapter "The Spoken Word" and give its teaching a trial.

Is there a physical condition that you wish to heal? The chapter "Unadulterated Truth" will help you to accomplish it.

• • • In *Lessons in Truth* Doctor Cady gives you the rules for making demonstrations. In *How I Used Truth* she brings you the results of putting these rules to work. Send for this book today and put its rich ideas to work in your own life. In cloth it is $1; in black flexible binding $2.



(*How I Used Truth* is the new title of the book *Miscellaneous Writings*. The contents are the same.)

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

The Power and the Glory

By Grace Noll Crowell

Though flood and fire sweep the old earth's sod
And raging wars and evils wreck its calm,
Still through the awful tumult there is God,
Our glorious world within His upraised palm.
Among the journeying stars, the moon, the sun,
That have not failed because of that great might,
With other pilgrim planets, we are one
Held in His hand, kept in His steadfast sight.
Why should our heart be clutched with fear today?
No force at all can pluck us from God's hand.
Year after year we take our destined way
Along the paths Omnipotence has planned;
Nothing can stay us, war nor flood nor gale.
Above the clamor like a trumpet blown
There sounds a golden voice: "Ye cannot fail,
High in my lifted hand I hold my own."

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